Evangelical Christendom

Jan.-Feb., 1929.

Pre-Requisites for Christian Reunion

CHRISTIAN REUNION is in the air, and like most subjects of popular discussion, few seem to think seriously of what Reunion involves. During the Centuries, Members of the Body of Christ have drifted apart. Even in the Primitive Church divisions existed, and men who professed to belong to Christ preferred their own self-will to obedience to the will of God. In the course of Centuries when organisation hardened and the spirit of exclusiveness grew, we find the Church divided, and the separation of Eastern and Western Christianity is one of the great facts of Church History. At the Reformation the compelling power of Rome to Union broke down, and on the ruins of the Western Church National Churches came into being, and with the flight of years further groupings manifested themselves among the children of the Reformation until we see to-day a disunited Christendom, which yearns for something better and greater than it now knows. The Pope issues a Call to unity, the Lambeth Bishops issue their Appeal, the Eastern Church echoes the Appeal, and the many Non-Episcopal Churches feel the urge to Unity and deplore the separation that divides them into camps that often show themselves more happy in their divisions than desirous of uniting.

And yet we have "signs of the times" leading to better things. Methodist Union began in Ireland—it will soon be consummated in Great Britain. Presbyterian Union is on the way to accomplishment in Scotland, and in Canada Presbyterians, Methodists and Congregationalists have come together. The Free Church Council movement has not attained Union, but it has brought into being closer relations between the Nonconformist Ministers. This has to a certain extent spread among the laity. Nevertheless, even in the Mission Fields where movements have outrun those at home, there are still divisions that assert themselves, although under the combined influence of the rise of Nationalism in Religion and the spread of Secularism the divided forces are being driven closer and closer together. Under these circumstances it is necessary to see what lies behind all movements for a Union that is the expression of Unity and not a kind of co-operative effort that bands loosely together Organisations that are Churches with different orientations.

1. *There must be the acceptance of basic Truth.* Christianity is a religion with a teaching definitely centred in the Lord Jesus Christ, the Incarnate Son of God. The early name for the Christians was Followers of the Way—the Way trodden by the Master and made plain in the pages of the Scriptures. For our Faith is historic, based on facts that have been made clear to us by many infallible proofs, whose story is told in the Bible which ever has been to the followers of the Way a guide to their feet and a lantern to their path. Christ Himself is the Light of that Lantern, and as the Eternal Son of God He demands worship as God Incarnate. It is impossible for there to be any Union worth possessing unless it is founded upon the Teaching of Holy Scripture and relies for its power and message on the personal relations between

the members and the Head of the Body. Filled with the Spirit the Body that is one must be founded on the Rock Christ and grow up into Him its living Head on all things. The flight of time does not lessen the timelessness of the Gospel found in Holy Writ, and we who follow the Lord must discover in the pages of the Bible what God wills us to think of Christ and stand fast by what has been revealed.

2. *There must be a consuming love for the Saviour and for the members of His Body without regard to sectarian names.* Without love God would not have sent His Son into the world, and without Love Christ would not have died for the sins of humanity. Unless the members of the Body have this Love in their hearts and practise it in their lives, there can be no union worth possessing. We can never forget that Churches are composed of individuals who give the Churches their several characters. It is perfectly true that every Church is greater than the sum of its parts, and the living power of a loving Church can do more than the individual members can effect. But fundamentally the Church consists of saved men and women in vital connexion with their head and with the privilege of drawing near to Him at all times without any outside interference or intervention. The Ministry exists for the sake of the Church and not the Church for the sake of the Ministry. The Ministry is for the sake of Order that preserves the Faith and regulates worship. It is the Faith that makes the Order, not the Order that conditions the Faith. We must see things in right perspective if we are to have the Divine Ideal realised. And with Love binding the members together and that love manifesting itself in close bonds between the Ministry and the people we have prerequisites for Reunion that are essential —unity in a common belief, unity in a common standard of belief, and unity in love will find itself expressing itself in Union on the plane of organisation.

3.—*There must be realisation that Church Unity is not necessarily Christian Unity.* And here we have to note that there is a widespread tendency to-day to consider that the union of organisations means the Christian Unity. When organisations think differently on essential factors of the whole, Unions cannot be permanent or Christian. You cannot fuse these into one, and no union is worth having unless it is the expression of the fused unity of individual faith in the one Lord manifesting itself in the same way throughout the whole body with the same ministry. The members of the Churches must stand together as One before God if there is to be any unity worth having. There is a distinct Evangelical Unity that cannot be denied. Those who are convinced that the grace of God has changed their hearts and lives and through His grace they live in Him and unitedly share the one Life, are already one. They have something that is exceedingly precious and wherever they are found, and they are found in all the Churches of the Reformation, they desire to come together and proclaim in prayer and sacrament, in worship and in work, their oneness with one another and with their Great Head. They will of necessity be a nucleus in the organisations and a nucleus that will form the soul of the Great United Church that will spring into being. We are bound to insist on Unity expressing itself in Union, not Unity imposed from without for the sake of an organisation that will have within itself the seeds of further disunion.

And here is the function and witness of the World's Evangelical Alliance. Admittedly the present urge towards Reunion owes much to the Alliance. Dr. Macfarland, the General Secretary of the Federal Council of the Churches of Christ in America, states in the latest issue of their *Bulletin*: "The body which may be said to have most directly paved the way for the Federal Council was the Evangelical Alliance." But the Alliance, in its world-wide setting, has yet to function, until the whole living Church, not bounded by Federal Councils, or sectarian differences composed to comply with schemes of human organisation, but guided and guarded by Christ its Head, and energised by the Holy Spirit, feels and acts upon the true freedom and fellowship of the Gospel, and becomes a real Evangelical Alliance.

Notes.

We earnestly ask attention to the announcement on page 2 of our cover, and to the form enclosed with this issue of EVANGELICAL CHRISTENDOM. Our Financial Year closes on March 31st next, and we hope to receive gracious and generous response from all concerned that the year may close without deficit. God has done great things through the Alliance during the past months, as all readers must realise. It is fitting that its financial needs should not suffer from forgetfulness on the part of those whose co-operation is much valued and whose practical support is essential. This is not taking into account the wider needs of the Alliance, especially the appeal of its Council for new income (*see page 4 of cover*).

The King's Illness.—We have referred to this under the reports of the observance of the Universal Week of Prayer. At the meeting on Wednesday, January 9th, the following telegram was despatched to Buckingham Palace:

To HER MAJESTY THE QUEEN,
Buckingham Palace.

The Meeting assembled under the auspices of the World's Evangelical Alliance and representing the Churches, Bible and Missionary Societies, and Christians of all Nations observing the Universal Week of Prayer, submit their loyal and dutiful Greetings to Your Majesty and desire to express profound gratitude to God for the reported improvement in the condition of His Majesty the King, also to assure Your Majesty of sustained prayers for the King's restoration to complete health and strength.

SIR ANDREW WINGATE,
Chairman of Meeting.

The following gracious reply was received:

The Queen asks you to sincerely thank the members of the Meeting assembled under the auspices of the World's Evangelical Alliance for their most kind message. Her Majesty deeply appreciates this expression of loyal and fervent good wishes for the speedy recovery of His Majesty the King.

PRIVATE SECRETARY.

Buckingham Palace, January 9th, 1929.

The Bunyan (Queen's Hall) Meeting.—The Council have received a warm letter of thanks from the Rev. C. Bernard Cockett, of Bedford, for their action in presenting to the Bunyan Museum, Bedford, the letters of His Majesty the King, the Lord Chancellor, and the Lord Mayor of London, read at the Queen's Hall Meeting on November 22nd last. We take this opportunity again to thank all those who so warmly co-operated to make this great Meeting a spiritual and financial success. Another great Meeting has been planned for the Autumn, D.V.; it will deal with "The Wondrous Book," more wonderful than Bunyan's "The Pilgrim's Progress." We refer to the Book of God, the Bible.

Assyrian Refugee Christians.—There is at Marseilles a colony of Assyrian Church refugees, who fought on our side against the Turks during the War, lost their hill villages and have never been repatriated. They are under the care of General Agha Petros, the Commander of the Assyrian Forces during the War. These refugees after reaching Marseilles had hoped to go on to America, but the new and stricter laws concerning immigration delayed and imperilled the possibility of their entrance into the U.S.A. A suitable small estate was found and purchased, along with stock, furniture, farm implements, etc., the finances being guaranteed by Barclay's Bank in London. The loan, which amounted to over £5,000, has been repaid all but £900, which has to be repaid before next June. Some £200 of this amount has been received, and the Council of the World's Evangelical Alliance being appealed to have made a grant of £25. We should like to know that the sum required to complete the repayment of loan has been raised, and if any readers wish to make a personal contribution we shall be pleased to be the medium of their generosity. We may add that these Assyrian Christians cling to their simple Evangelical worship in a Roman Catholic country.

83rd Annual Meeting.—We draw attention to the date of our 83rd Annual Meeting, on Wednesday, May 1st, at 3 p.m. Among the Speakers will be Lady Bates, a Member of the House of Laity in the Church Assembly. Further particulars in our next issue.

The Malta Mission.—We have received news of the safe arrival in Malta of a fresh consignment of Maltese Scriptures to replace exhausted stocks. Persecution is the order of the day for all in Malta who engage in evangelical work among the Maltese. Nevertheless, the Alliance continues its mission, and we ask for earnest prayer for those in Malta seeking to replace fanaticism with the pure Word of God, and the liberty of the Gospel of Christ.

Mrs. Podin's Estonian Orphanage.—Friends in London have had opportunity on more than one occasion to hear from Mrs. Podin some account of her work for Estonian Orphans, for which she is peculiarly gifted. In acknowledging a small grant from the Council of the Alliance, Mrs. Podin makes reference to her delight in receiving the gift, especially at Christmas. She adds "we had a cold and wet summer, and hence did not get enough vegetables, fruit, etc. Fuel also is difficult to get as the roads are in such bad condition, and everything is very dear. So you will imagine what a joy it was to receive such a gift. The Lord has been very good to us. I have experienced God's wonderful help until now. He has supplied, always at the right time, our needs, and I have to thank Him so much. He has kept the orphans in good health, so that we have only had the doctor twice in the Orphanage. Yes, thanks to the Lord for all His help."

Unfortunately since this news was received Mrs. Podin herself has been ill and was obliged to go into a nursing home for a time. She is now, however, fully restored to health, and back among her beloved orphans. In a letter just received she begs us to ask whether any friend or friends in England would like to become responsible for the maintenance of an orphan, girl or boy, as there are more at present than can be supported. The expense is not large, we believe about £12-£15 a year inclusive. If any readers have this claim laid upon their hearts we shall be pleased to put them in touch with Mrs. Podin, or to become responsible for the transmission of their gifts.

Missionary Reunions.—Two notable Reunions have transpired at the Alliance House since our last issue. On December 20th it was a great pleasure to welcome the Rev. W. Wilson Cash, Secretary of the Church Missionary Society, who spoke on "The Missionary Message and the Younger Native Churches." Brig.-General [illegible] Machennie, C.B., C.M.G. D.S.O., presided. Mr. Cash's address appears in full elsewhere in this issue of Evangelical Christendom.

On January 17th, the General Secretary, Mr. H. M. Gooch, gave an illustrated talk on "Transylvania, and the Religious Minorities of Europe," the reception rooms of the Alliance House being filled with members and friends anxious to know more concerning the difficulties of the Evangelical Churches in Transylvania. In the course of his remarks, Mr. Gooch mentioned that many people might ask two questions—Where is Transylvania? and Who form the religious minorities of Europe? By means of electric lantern lectures he replied to both questions, and proceeded to develop a lecture which should be given in a large hall and in other cities and towns. Mr. Gooch added that in journeying to south-eastern Europe he was carrying out the kind of work which the Alliance had been doing for over eighty years past. This particular visit was undertaken after information had been received that there existed in Transylvania a situation calling for action on the part of those concerned in religious liberty, and particularly for action along the lines usual to the W.E.A. The Alliance, by its activities over a long period of time, had earned a good report in all the countries of Europe, so much so that it was never refused a respectful hearing by any Government on the Continent.

Mr. R. C. Hart Dyke presided, and gave utterance to some very kind words indicative of the confidence which the Executive Council reposed in their General Secretary, and of their sense of his good judgment, coupled with abounding energy which the strain of such journeys and visits must entail. The numerous audience included Dr. Rushbrooke, General Secretary of the Baptist World Alliance, and missionaries from widely separated parts, such as Canton and Madagascar.

Letter from Rev. Adam Podin.—We have received a cheerful and inspiring letter from Rev. Adam Podin, who continues his work for the Alliance under many tokens of God's presence and blessing. Writing on January 15th, he says:

DEAR BROTHER IN CHRIST,

Who is like unto the Lord our God! At the close of another year and entering into a new one, I cast a glance on the past work that lies now behind me, and surveying the way how the Lord has led me I do not find better words than those above mentioned. Israel used those words at the Passover festival, remembering the manifold mercies of God. I do not find better words than those above mentioned in Psalm 113 to express the feelings of my heart, and to praise my faithful God with Israel's great Hallelujah.

The past year has been a very blessed one, not only of sowing the seed, but also reaping. When a farmer sows the seed in the field he expects in the appointed time the harvest. It is not so with those who are sowing the seed, the Word of God. Their harvest is sure, but in a time when they scarcely expect. Perhaps another has sown before, and we are reaping, or we have laboured and the Master allows somebody else to bring in the sheaves: such have often been my experiences.

DELIVERANCE TO THE CAPTIVES.

After many years' sowing the precious seed in prisons, the Lord has cheered me up, especially this year, allowing me to see a nice harvest, as many have turned away from their sinful life, trusting the Saviour, and following Him.

To give you an illustration: In one prison where I brought the good news of God's Salvation, the Lord had meant to make my heart glad, allowing me to see a revival. I had before me 170 prisoners. During the preaching of the Gospel an humble and mighty spirit lowered our meeting. Tears commenced to run down their faces, and without any human aid or doing some forty hands were raised as a sign of their capitulation to Him who, through His love, had conquered them. They wanted forgiveness of their sin, and to be set free from the power of the same that had led them in prison. They desired to experience in a true sense what Jesus at Nazareth had proclaimed to bring—deliverance to the captives! Oh, how gladly and sympathetically I tried to show them the right and only way of salvation, and bound up their wounds, and used the old sure balm of Gilead that has never lost its efficacy. O what a wonderful Saviour is Jesus my Lord!

In the same town, but in another prison, I experienced the same blessing. There my congregation consisted of 240 listeners. Every one of them had been lodged there for some crime. Among the others there was one who not long ago was a fine Academician, possessing a lot of earthly wisdom and physical strength, but without the inward life and power was too weak to resist the tempter. Now he was among the heaviest criminals condemned to several years' hard labour. He, with the others, listened for a time to the good news that I had brought them, suddenly burst out in tears, lamented over the past failures, accepted God's way of salvation, others following his example, and now they are happy, even as criminals, in prison. Similar blessings I have experienced in other prisons as well.

THE LEPERS ARE CLEANSED!

About 25 years ago when for the first time I was called to visit a leper asylum, and to celebrate the Lord's Supper with a dying leper, who was a true believer in the Lord Jesus Christ. As I looked upon them, what a lamentable living picture stood before my eyes! More than 80 human beings, with the same feelings and desires as other people have—sick in soul and body, forsaken by other people, even by their dear ones, with every day increasing pain and sufferings, no hope, neither other remedy except death. This awakened in me sympathy towards them, and on that day I decided in my heart to be their friend, and do all I can to raise them above their misery. My work has not been in vain.

During these years many souls have been saved, passing from time into eternity with praises on their lips. This year again has been a wonderful season of refreshing. Several of the poor lepers have found real happiness, accepting The Lord Jesus as their Saviour. Some have been convinced of the Biblical truth and begged for baptism, which was granted to them.

Science has made good headway, having found out a remedy even for the once incurable leprosy. We have in a country three asylums with more than two hundred lepers. From these places during this year some eighteen, once hopeless and incurable, were sent home cleansed in body, and souls saved. They could go home and bind once more the sweet family cord which was broken for some years and start a natural life once more. Such have been my experiences in this branch of my work.

LOVE AS A ROOT BRINGS GLORIOUS FRUIT.

A leper lately told me of his conversion, which was as follows: "In spite of my awful illness I was quite careless about my soul. One good day you came to preach the Gospel and there was a dying leper who desired the Lord's supper before he passed away. He was sitting outside the asylum. You took that dying saint under your arm, led him in the meeting place, preached to us all and celebrated the Holy Communion with the man, who died the next day. I don't remember your preaching, but because of the love you showed to that man, which no man shows to us, I sought the Lord Who had filled your heart with such love, and I have found Him, and now I understand you.

At the close of my letter I would express my heartiest thanks to you and the Council and all who have supported me again during the past year by prayer and financially. There is a time coming when you and each one will receive a sure reward, and we who have been used by our good Master, and those whom we have served here below will see the Master's hand in everything. I am sure we all unitedly will join in the wonderful Israels Great Hallelujah, exclaiming: "WHO IS LIKE THE LORD OUR GOD?"

The last weeks have kept me very busy; my regular work under the mentioned leper and prison visiting; the printing of the Programme for the Universal week of prayer, forwarding to the various places, and keeping communication with the leaders. The meetings in our country have been greatly blessed. The attendance has surpassed the previous years. In Tallinn, a joint prayer meeting was held on the closing day, so has been done in Dorpat and other places. In my own district, prayer meetings were held every day in three places, for which I supplied the leaders. As a real Alliance spirit overruled the assemblies, we expect great things from our great God. Wishing you and the whole Council a very blessed new year,

I remain, yours gratefully,
ADAM POOTS.

Spain: The Case of Carmen Padin.—Under the title "Dona Carmen Padin" we have received a strange pamphlet put out in the name of the Foreign Aid Society, and a Mission in Spain with which the Spanish missionary bodies are not officially associated. In a "Foreword" by the Rev. W. A. Limbrick we have what purports to be a true and full account of a case which was first brought to the attention of the World's Evangelical Alliance through its Spanish Committee, and was immediately and energetically taken up both in Madrid and London. We have published from time to time in EVANGELICAL CHRISTENDOM such reports of this case as seemed desirable, for we are aware that attempts have been made to make it a ground of appeal for funds, with which the work of the World's Evangelical Alliance could not be associated. In a recent issue of this magazine we re-printed from *Espana Evangelica* an article stating what the Evangelical Alliance has done for Carmen Padin Alvarez; and we may add considerable sums of money granted by the Council in London have been sent to Madrid to meet the expenses of Carmen Padin's trial in the Audiencia, and the appeal to the Supreme Court. It may surprise our readers if we state that in this publication and "Foreword" by Mr. Limbrick no single reference is made to the sustained interest in or work for Carmen Padin by the World's Evangelical Alliance. It is sad to find capital being made out of sympathy with a persecuted woman when those who publish narratives after the event have done little or nothing to contribute to her defence. Spanish Protestants and the Spanish Government are fully aware of the labours of the World's Evangelical Alliance on behalf of Carmen Padin.

A Scripture Enigma

(For younger readers, or others!)

He whom St. Paul to Ephesus did send
To preach, and strive each stubborn heart to bend;
The second son of Noah, who was found
Within the ark when all the world was drowned;
He who the angel saw whilst threshing wheat,
And with his sons did hide and make retreat;
The Priest who built an altar on the plain,
King Ahaz from Damascus sent to scan;
The tutor of St. Paul, whose name no doubt
Within the Holy Scriptures you'll find out;
He, to whom Caleb gave his daughter dear
For smiting Debir, or Kirjathsepher;
The Silversmith who made Diana's shrines
And in the uproar most conspicious shines;
The King whose mind was stored with wisdom's ways,
Who built a beauteous temple in his days;
He who sank down with sleep, fell and expired,
Whom Paul embraced and he again respired;
He who was angry when his brother came
Goliath's boasting and his rage to tame:
The King whose army great with vaunting breath
Were silenced by the angel into death;
The orator who strove the folk to enrage
And with the Governor 'gainst Paul engaged;
He whose right ear St. Peter cut in twain,
The Saviour seeing touched and healed again;
She who was tempted by the serpent's art,
To commit sin, and from the Lord depart.

Now search the Scriptures go from end to end,
Be not enraged, let love your searches blend,
Find out the task, 'twill pay you when you've done
'Twill be a guard when you in danger run.

If you the Scripture names place in a line,
And their initials take and will combine,
The answer will distinctly come to view,
And give you pleasure, and instruction too.

(Acknowledgment will be made of correct solutions received by the Editor, not later than February 28th, from readers under 16 years of age. To the senders of the first six correct solutions opened a copy of "Daily Light" will be awarded, and to all others a copy of "Treasures from the Ocean of God's Love."

The Universal Week of Prayer, 1929

Some Reports from Home and Foreign Centres

"WE MUST PRAY, OR PERISH." This arresting sentence from the universal letter of invitation to observe the Week of Prayer, 1929, becomes almost a slogan. It might even now, after the Week of Prayer, be applied to the situation within and without the Churches, and to the international outlook generally. We have entered upon a year of tremendous import. The King's illness (referred to under another heading); the trouble in Afghanistan, a nerve centre of the East; the riddle of Russia, and the Press forecast that the Soviet rule has come to stay; the situation within the Church of England; the prevalence of the anti-Christian spirit, and the enthronement of anti-Christian teaching, not confined to secular influences; the General Election, and its national issues; these are some of the immediate anxieties calling for continuous Prayer, and, we may add, Thanksgiving, for the King's recovery is by common consent an answer to Prayer, and this is not the only gracious response to petition which has marked the incoming of 1929. We may take courage, but the watchword should be —"we must pray, or perish."

Looking back on the observance of the Week of Prayer, as far as reports have come to hand, we can say it has justified all expectations, and certainly realised extended influence. Perhaps it has been the widest observance since 1847, when the movement commenced. It is customary to-day to reflect upon great gatherings as indicative of success. This is not necessary with the Week of Prayer—much as we could wish to see crowds gathering in our largest halls or churches for prayer and intercession, this would not necessarily bring a new effusion of the Holy Ghost, or render more evident the efficacy of petitions offered by the few, even the two or three when "gathered in My Name." Speaking for the central London meetings, they were better attended this year, but there is room for improvement. Of course, the hour of meeting has to be borne in mind (12.30—1.30 p.m.), and this year the inclement weather, foggy and biting cold, prevented attendance by many. There were, however, notable gatherings at all centres, especially in the Moravian Chapel, when the historic building was crowded, and, we were told, some had to go away. Of course, there is one pre-requisite for the Week of Prayer, as it should be, to which we have not yet attained. We refer to the inclusion of the Week in the calendars of all, individuals as well as collective bodies, so that it is observed, and not obstructed by all kinds of engagements which include feasting rather than fasting, and working rather than praying. When will the Churches and Societies generally set aside this time-honoured Week, as far as possible keeping it free from engagements so as to concentrate upon the Divine call to Prayer and Intercession at a time when it is most likely to impress and influence mankind? We must get back to this. There used to be more interest fifty years ago than now. We express the hope that 1930 will register an advance in the direction indicated.

The following is a brief account of the central London meetings, also of provincial and foreign meetings as far as they are available at the time of writing.

MONDAY, JANUARY 7th

It was hoped Bishop Knox would have been able to preside at the Church Missionary Society's headquarters in Salisbury Square, but a message on Monday morning made it clear the doctor would not permit the Bishop to travel on so inclement a day. In his absence our Chairman of Council and Hon. Treasurer, Mr. R. C. Hart Dyke, took the chair, and after an opening hymn, and prayer by Rev. Thomas Nightingale, made some helpful comments on reasons for "Thanksgiving and Humiliation." After prayer by Dr. Carter, Rev. C. Lea Wilson, Mr. W. B. Sloan and others, the Rev. W. Y. Fullerton, D.D., directed attention to the subject for universal Prayer during the day, and said:

> Years and years ago a great divine said that some things were good and not pleasant, and some things were pleasant and not good, but there was one thing that was good and pleasant; and then he quoted the first verse of the 133rd Psalm: "Behold, how good and how pleasant it is for brethren to dwell together in unity!" I think we realise that this morning. And there is another thing equally good and pleasant. In the 147th Psalm we read, "Praise ye the Lord: for it is good to sing praises unto our God; for it is pleasant; and praise is comely."

I am not sure that I am very much in love with the national part of our religion. Sometimes God does not humiliate any of us. He humbles us that He may exalt us. The nation in New England in olden time had many hardships and privations, and annually they met together for fasting and prayer. But after an interval, when they thought of another day of humiliation, there was an old farmer who got up and reminded them that their harvests were good, their stores were filled with fish, their woods crowded with game, their children were well, their children obedient; and he suggested that instead of a day of humiliation they should have a day of thanksgiving. They adopted the suggestion, and that was the origin of a great Thanksgiving Day now annually observed in America. They found it such a good and pleasant thing that they have had a Thanksgiving Day every year.

I think it is exceedingly fitting that the Week of Prayer should begin not so much with prayer, but with thanksgiving for what we have already enjoyed; and I suggest to you, merely suggest, five things for which we may thank God particularly at this time.

The first has reference to our King. It was a fitting thing that Mr. Hart Dyke, who has kindly taken the place of Bishop Knox as Chairman of this gathering, should ask us to sing the National Anthem at the beginning of our meeting. We thank God that our King is evidently better to-day. We thank God that his illness has evoked such a response in all the nation, and that the British Throne is more securely founded, if that were possible, through this suffering of the King than ever before. From which we may learn that God often does for us through trial what He cannot accomplish in any other way. You cannot have the result of the process without the process. Then this illness of the King has evoked a most tender feeling amongst all the nations of the world towards the British people. We may thank God for that. We may thank God, too, that the King is still a Protestant Sovereign as representing the people of this Protestant realm. An American paper speaking in praise of His Majesty, says, "The Bible is a great Book, not only for the poor and needy, but for the rich and powerful. If King George V. has retained his joy in service, his smile, his tenderness to children and, in a word, his character, it is because day by day the world around him was excluded from a realm within him over which there has reigned another than he." So we may thank God to-day for our King.

We may thank God during the past year for the great attention directed to Bunyan, to Bunyan's work, and to Bunyan's gospel, and we may hope that as the result of it there are more pilgrims, and that the pilgrims already on the road will make more progress.

Then, as Mr. Baldwin reminded some people to whom he spoke last Saturday, we may thank God that industry is drawing together to consider how best to promote the welfare of this Realm. We must not lose sight of the fact that for the first time employers and employed are considering together the industry of the country.

Further, we may thank God for what is named the Kellogg Pact. It is ours by prayer to infuse it with the Spirit of God, so that the machinery set up may bring forth some good result, and that at length war may be overlaid with all its terror and all its loss for the world.

If I may add another thing, we must ask though that China has in large measure emerged from its troubles, that with a settled government there is hope in that great sphere, one-fourth of the human family, not only for peace but for a larger opening for the Gospel of the Grace of God.

In relation to the second part of our subject, It is not humiliation that we seek, for God has showed us what He requires of us—"to do justly" in our every life; "to love mercy" towards other people; and "to walk humbly with thy God." We have to get down to where God is dealing with His people, for He descends to the lowest and takes account of the contrite and broken heart. I think if there is one thing that should humble us to-day it is that the Church of Christ does not realise the omnipotence of prayer: because of our scientific temper we are apt to think that things must go round only in the ordinary course, and does not use the great prerogative God has given us.

There was a great book published years ago, "God's Messages of the Kingdom," by Professor Hogg, of Madras, and one paragraph in it has haunted me ever since. I do not remember it word for word, but I am going to give you the sense of it. He says, Are we quite sure that it honours God most to expect evil only to be worn down by imperceptible degrees? Might it not be giving God greater glory if sometimes we dared to pray for the unprecedented? Have we been asking anything unprecedented of God during the past year? Have we not been content to go the weary round, differing about points that often do not matter, instead of daring to go forward to some high adventure? Gilbert Murray tells us that the Church of the fourth century failed because of its lack of nerve. It knew the truth, but did not dare to act upon it. A few weeks ago Rudyard Kipling spoke to sailors in Liverpool, and told them in memorable phrase that "nerve is the cutting edge of imagination." The Church needs more nerve, and if we humble ourselves to-day it is to confess that we have not had nerve to expect great things from God, and to attempt great things for God.

Mr. Gladstone told us of a soldier in his time who could do everything a soldier ought to do—he had been trained in strategy and tactics and in all the arts of war, but he was not able to say "Quick march!" What was the good of all the rest if, when the time came, he was not able to go forward? That is exactly where the Church is to-day. If I might ask anything for God's people it is that we might have the spirit of adventure, and be able to say "Quick march!" expecting God to do great things.

As I went through the desert of Arizona last year I thought of my friend Archibald G. Brown, one of the early supporters of the Evangelical Alliance, and, as you know, a great preacher in East London. He came to one of the lonely posts of the desert where a man is placed to direct travellers on their way, and found that this lonely watcher was a Christian. Archibald Brown asked him, amongst other things, whether he thought the world was getting better or worse? I do not think it was quite a fair question to put to a man so separated from the world. Indeed, I do not think it is a fair question

to get to anybody. Again, to quote Mr. Gladstone, he told us it is impossible for us to compare our time with any other time, because we are inside our time and outside all the rest of time. You cannot compare the interior with the exterior. But that was the question asked in the desert. The man had a look in his eyes that comes only to those who are familiar with far distances, and, gazing towards the horizon, he said, "O, sir, I cannot tell, but I am expecting Him to come across the desert some day." That is our outlook, too. We do not know how Christ is coming, nor when Christ is coming. But we are looking for Him to come, as He will and when He will. So we will dare to pray for the unprecedented, we will humble ourselves that we have not asked greater things of God, and we will thank Him unceasingly for what He has bestowed.

TUESDAY, JANUARY 9th

The meeting at the Bible House, 146, Queen Victoria Street, was indicative of the fine spirit and practice of Christian unity always associated with the British and Foreign Bible Society. Dr. J. H. Ritson presided, and among the large number who filled the Committee Room were several members of the Committee. The Chairman having drawn attention to the universal topics for the day, Sir Wm. Fry, Brig.-General Mackenzie, Mr. F. H. Sully and others engaged in prayer. The brief address was given by Rev. G. H. Lunn (Surbiton) on the subject for the day, "The Church Universal." He said :—

To-day, especially, we are called upon to realise our responsibility, as those who are members of the universal Church. We have been reminded by the Word read in our hearing (Ephes. iii.) that the Church which is His Body is the Lord's creation, and that He has called it for the purpose of making known to the ends of the earth the Gospel of His Grace and for the manifestation of His glory. We do not attempt any definition of the Church apart from what God's Word has told us. The Church is the Body of Christ; every believer who is linked to Him by simple, living faith is a member of His Church. In the great Epistle from which the passage has been read in our hearing, we have set forth, by divine inspiration, the mystery of the Church; and as the Apostle unfolds something of the love of Him Who gave Himself for it, we can almost feel the heart-beat of the Christ Who is the Head of the Church and the Lover of our souls.

It is in this Epistle that we learn what are the purposes of grace in redemption, and what is the destiny of the Church. We are told that Christ loved the Church, and gave Himself for it that He might cleanse it, and that He might present it to Himself, and that it should be holy. As in the Gospel we hear of the first ordination when Our Lord called those unto Him whom He would, and they came that they might be with Him and that He might send them forth, so the Church which is His Body is the aggregate of all those who have been thus called and commissioned. Wherever there are believers linked to Jesus Christ, believing in Him as their Lord and Saviour, there you find the Church of the living God.

It is interesting to notice that in this wonderful Epistle, which has been called the heavenly Epistle, St. Paul does not tell us so much what the attributes of Deity are, but rather what the essence of Deity is; and from his teaching we learn that every member of His Church is a partaker of the divine nature, and shares the life of his Lord.

There are three remarkable figures used in the Epistle as we have seen, and each one of them sets forth some new aspect of the Being of God. God is Life; God is Light; God is Love. And it is our high privilege through our union with Jesus Christ to share this mysterious supernatural life with Him Who is alike the Head of the Church, the Foundation of the spiritual Temple, as well as the Corner-stone and the Bridegroom. Christ as the Head for Life; Christ as the Foundation of the Temple for Light; Christ the divine Bridegroom for Love. It is because of what the Church is in this mysterious union with Him that she is called upon to use her functions and to exercise them for the purpose of revealing Christ to the world, or, as St. Paul puts it, "To the intent that now unto the principalities and powers in heavenly places might be known by the Church the manifold wisdom of God."

We recognise our unworthiness of such a relationship, and we realise how far short we have come of the ideal of this high and holy calling; and when we contrast what the Church is in the mind of her Lord, and what she is in conduct and character, there is, indeed, need for humiliation and confession, and we do well to cry, "We have left undone those things that we ought to have done." After all, Our Lord Himself has told us that the one evidence we can give to the world of the reality of our fellowship with Him is the evidence of our love for one another and for Him. "By this shall all men know that ye are My disciples, if ye love one another."

But we shall never display the love of God except as we live the life which pleases God; and the only way that we can profess to others as God would have us witness for Him is by possessing Him as our own. Christ is the Head, and we are members of His Body. That means, of course, that each one must say. "I live, yet no longer I but Christ liveth in me." All the life we have, and all the power we display we owe to Him Who is our Head in all things; so that the life of the Church is the life of Jesus Christ repeated, revealed, manifested. What a solemn thought that surely must be for all of us! Only as you and I are linked with Him, in a bond which holds Him fast and draws from Him the life which is life indeed, shall we be able to reveal to the world the love and life which are His.

And the second figure, of the Temple, of which every believer is a lively stone, is growing up a habitation of the Spirit for the purpose of reflecting and revealing the light which comes from Him Who is the Sun of Righteousness and the Light of the world. The chief glory of the Temple was the Shekinah light, in which the glory of God was visible, and we are so to live and walk in the light as He is in the light that our light will shine before men so that they may see our good works and glorify God. As the light of God dwells in us and we reflect that light, the darkness of ignorance and the tyranny of sin will be dispelled.

And the third figure is the one which reveals the relationship of Christ to His Church as the Lover of our souls and the divine Bridegroom, the God of Love. Jesus Christ is to us as the Bridegroom to the bride, and you and I who know Him by faith have the high privilege of sharing His affection and possessing His love. He loved the Church and gave Himself for it. And the destiny which God has provided for the Church is that He might sanctify it and present it to Himself, not having spot or wrinkle or any such thing. As you and I must remember and realise something of the implications of these great truths does it not bow us in shame to the dust to know how far short we have come of living the life of Christ, of reflecting the light of Christ, and of displaying the love of Christ? For ourselves, this morning, our prayer should be,

"Let me come closer to Thee, Lord Jesus," and then "Let me show forth Thy beauty, Lord Jesus."

It is related by those who have written the history of pagan Greece that in those far-off days when the city of Delphi was the centre of the priestly caste, and innumerable altars were constantly alight with the sacrificial fires upon which the offerings were laid, if any of the priests, through neglect or carelessness, allowed the altar fire to die, he was forbidden by the law of his order to re-kindle the flame from any other fire than the sun itself. It was only as he was able to catch and focus the rays of the sun upon the embers that he sought to re-kindle that the flame could once more rise and the sacrifice be offered. What we need to-day is that the Holy Spirit Himself should re-kindle those fires of love and devotion which, alas! through our indolence and apathy, have been allowed to die down, until, it may be, we have nothing to offer upon the altar of our hearts except the white ash of a love that is dead. Let us, this morning, seek for the incoming of the Holy Spirit, that our hearts may be kindled to white heat again, and that our lives may be spent in a consuming passion to make known the life and the light and the love of Our Lord.

WEDNESDAY, JANUARY 9th

The day devoted to "Nations, and their Rulers," is always of special interest. The Hall of the Baptist Missionary Society at 19, Furnival Street, Holborn, was filled, the Chair being occupied by Sir Andrew Wingate, K.C.I.E., whom all were glad to meet again during his brief sojourn in England and before returning to the Continent. At the outset Sir Andrew referred to the King's illness, and the telegrams reported on another page (under "Notes") were despatched and received. Some earnest prayers followed, Bishop Ward, the Rev. C. E. Wilson, the General Secretary, and others taking part, after which, in the absence through indisposition of Dr. Douglas Brown, Sir Andrew Wingate spoke as follows:—

We have been praying a great deal during these last weeks with the whole Empire for our King. Queen Victoria reminded us in her diary that the month of December has been the fatal month for the Royal House; and I remember the month of December many years ago, when His Royal Highness the Prince of Wales, afterwards King Edward VII., was at death's door from typhoid fever. I remember the Sunday on which we all bowed our heads in agonised prayer, and a very remarkable answer was given, and he was raised up to be King of England for the benefit of our Empire. Now once again, in December, our King has been laid low, and prayers are ascending, and I believe with Mr. Gooch, as he said just now in prayer, that we are going to get a remarkable answer, such as was given to Elijah of old, that will reverberate throughout the nations of the earth, and men will recognise that there is a God, and that He does hear and answer prayer. I feel that our King is more than any ordinary king, or than kings have been in the past, because he is the link that binds our whole Empire together. Take away the King, and the Empire falls to pieces. Therefore he has an influence which penetrates everywhere, and his example has power.

As we look back we see what an asset the King's faith in God was during the great War. His unswerving belief in victory gave strength both to our armies in the field and to us at home. That came from his perfect trust and confidence that he was in a righteous cause, and that God would uphold the nation. So our petition has been that God would answer this prayer, so that the power of prayer may become manifest in every house and cottage of our land. When we come to give thanks we shall recollect what a priceless gift God has given to this nation, in that we have had three reigns of high morality which have given an uplift to our whole social status. Queen Victoria, King Edward VII. and King George V. have all in their family and daily life manifested to the world a fine, noble and righteous character. For that we ought to praise God when we look back upon the history of England. So we enter this new year upon a ray of hope.

But, how about the nations? Among our subjects are noted race hatreds and the League of Nations. The governments of nations have been aptly described in the Old Testament as represented by wild animals - tigers, leopards, bears and so forth - and that is absolutely correct. It has always been so, and one is appalled in this year, nineteen hundred years after the preaching of Our Lord, that the greatest intellects of the most brilliant chemists—with all the mechanical discoveries of our age, such as the conquest of the air—are being devoted to devising means to destroy not the army of the enemy, but the whole civil population of a country. It is as though Satan sees himself on the brink of a supreme triumph, hate pushing love out of the world and leading up to the suicide of humanity.

But is it so? A few days ago I listened in the Albert Hall to a majestic rendering of "The Messiah," under a conductor who sympathised with his subject. The culminating point to my mind was reached when the choir and orchestra and organ united in one overwhelming volume of sound—"His Name is Wonderful!" Now Our Lord is wonderful, and we shall yet see Him do wondrously, and we trust that this year is going to be a wonderful year. The nations may start once more to furbish up their arms, to increase their navies, and multiply engines for the

destruction of mankind. But there are people becoming more and more determined that they are not going to fight. I think that is becoming pretty manifest—that the more populous Christian nations are slowly making up their minds that they are not going to be under the Colours for any other reason than for self-protection. It is somewhat encouraging that the League of Nations—which, unfortunately, was rejected by the United States—is becoming every year a more potent influence in promoting good-will among the nations of Europe. The War swept away many crowned heads during the years which have elapsed. The fact has become patent that democracies are a failure. Italy, Spain, Yugo-Slavia, Turkey, Egypt, have discredited their Parliaments, disgusted with men who talk and quarrel, but who cannot rule. Even in France and Germany there is a preference for one-man government. We may take courage that we are being used to sift the quarrels of nations in Europe and to teach lessons of common-sense. The transition from trade rivalries and excessive tariffs and old ammunition must be slow, but we are encouraged by the entrance of a new spirit into the councils of Europe. Love for one another is yet a distant prospect, but we do see the beginning of good-will, and let us pray that the year may see a genuine attempt to establish the kingdom of Christ upon earth. Nothing is impossible to prevailing, persevering prayer, and let us remember that His Name is wonderful, and that He can do wondrous things for us.

If still we are to lead the nations we have got to put our own house in order. We have the great trouble amongst us of swearing, which is descending into our homes and schools. Then we have what has been alluded to in prayer just now, the drawback—to put it no worse way—of drink.

There is another thing we have got to overcome, and that is, the disinclination to work. On the Continent, as, for instance, in Switzerland, you see people out cutting hay at the first streak of dawn, and see them go on until the last ray of light has faded. If you go to Germany you will find every one there hard at work. We cannot go on with any idea of slackness. We have got some rules and regulations which seem to tie our hands. But I think it is quite possible for employers to give their best, and for workpeople to do their best. When that comes about there will be a wholesome change in this world.

Therefore, let us enter 1929 thanking God that He has not withdrawn from us the leadership of the nations, that our London may yet again be "a city set upon an hill," radiating light into all the world. He has still given to us the privilege of sending His Scriptures to all the nations of the earth, and these Gospels are steadily ploughing up the rank growth of centuries, and sowing the seed of noble and kindly thought in millions of hearts, so that we may look for a speedy banishment of idolatry than has formerly been the case. China, India, Africa are moving rapidly; they are beginning to see the power that Christ in the heart can give. A chief in India asked me once. "What is Christianity?" I said, "Why do you ask?" He replied, "Because I know an officer some years ago who had a power in his life that I have never seen in anybody else, and I want to know what that power is." Thank God, He has given to our England to know something of the power of the living Christ; and let us each one individually realise that power out, and so we shall be known once again as a kingdom of righteousness.

THURSDAY, JANUARY 10th

"Missions" being the subject for Thursday, it was fitting we should assemble in Livingstone Hall, the attractive and quiet annex to the London Missionary Society's new premises in Broadway, Westminster. It was indeed a day of weeping outside, but of sunlight indoors. The Rev. the Hon. W. Talbot Rice presided, and among those who led in prayer were Rev. Nelson Bitton (L.M.S.), Rev. A. J. Mortimore (C.E.Z.M.S.), and Dr. Carter (Z.B.M.M.). The meeting was notable for a steady flow of praise and prayer, and the brief address on the subject for the day was given by Rev. H. Elvet Lewis, M.A., who, speaking on Psalm cx. and Ephesians iii, 1-21, said:—

In the two Lessons which have been brought together this morning, we surely have been struck with the thought of the greatness of the hope in the Psalm as well as in the Epistle. We are moving in the midst of all-conquering thoughts. In the Psalm the King is both Priest and King, and is exalted to sit at the right hand of God. When the writer of the Epistle to the Hebrews borrows from the Psalm he describes our Saviour King as from henceforth "expecting." He has finished everything that His human life required; all that was required between Bethlehem and Calvary has been accomplished. "It is finished." He has risen, He is exalted, He is expecting. He has every right to expect. His expectation is founded on the greatest Sacrifice, and it is aided by all-power, and might, the Might of holiness and perfect love.

When we come to the lesson from the Epistle we have prayer and doxology. Paul was great in prayer, and of his prayers none is greater than we find in this third chapter of the Letter to the Ephesians. The prayer itself is full of exultation, rising into the doxology of the closing verses: "Now unto Him that is able to do exceeding abundantly above all that we ask or think." The apostle almost monopolises words expressing the sense of great power—"Exceeding abundantly above all that we ask or think." If we could only during this week realise the joy and exultation of those who have really seen the purpose of God, and seen the wonder of His love, and seen by faith the victory of His Son—if we could realise that, our fears and misgivings also would be changed in 1929 into doxologies, as it was in the case of this apostle who at the time was a prisoner in Rome. No prison dimmed his hope or chilled his expectation. He was not only himself, but with all the Saints, "comprehending." That in itself is a wonderful thought. If I could only see as Paul saw, then I think I should be able to exult as he exulted. We shall all one day, the very least of us, comprehend with the greatest of God's saints. Whatever they understand of God and heaven we shall understand; whatever they have comprehended

we shall be able to comprehend. When my faith is weak I will sustain it with the faith of great apostles, great missionaries, great martyrs, great witnesses to the love of God. In comprehending with all saints we have no fear left, we have no misgivings of the end, in God's good time.

To return to the Psalm; there centuries before the coming of Christ, we have a hope, an assurance of triumph expressed. We are on God's side and therefore we are perfectly safe. Whatever we do for Him is secure; it cannot be thwarted finally, it cannot be spoiled ultimately. Then we come to the words of the Epistle again, and we can live in them not only for a day, but for a whole twelve months, and indeed for our lifetime. To comprehend with all the saints, means comprehending the purpose of God for an unsaved world, and realising the power of His love to-day. Therefore our hearts should rejoice as we come together to comprehend with all the saints all over the world and in heaven, what He is "able to do."

That is where we are sensible of our failure. We have our wishes and desires, our plans and expectations, but somehow or other we are not able to do. But the apostle tells us that in God there can be no inability to do everything His will desires us to do. However long it may be, however trying from our point of view, however disappointing often—still He is able to do, never giving up. It is proclaimed by the great Evangelical Prophet of the Old Testament that "He shall not fail, He shall not be discouraged. There may be the smoking flax, but His flame will burn brightly; there may be the bruised reed, but the reed in His hand will be full of music and joy. He is able to do. "He is excellent in carrying the thing through." "Able to do exceeding abundantly above all that we ask or think." It must be a dream, it must be just an ecstasy? The apostle is speaking, not through any experience, but through some ideal rapture of his soul? No; he says, "According to the power that *worketh in us.*" We are not sending forth a Gospel that we have not tested, we are not proclaiming a hope that means nothing for us, but only means something for somebody else. The power was working not only in him, but in the people to whom he was writing. Whether in this or the other Epistles which he wrote, he tells us that the great power, which is above even what we can think, is working in us and working now. We bless God for it, we rejoice together in it; for He has been able to do for us and in us more than we have ever asked or thought. But it is only beginning. When He has completed His work in us we shall find Him still to be beyond our highest prayer and beyond our highest thought.

If that be so, if we rejoice in what we have found we cannot keep it to ourselves. It would only spoil in our attempt to keep it to ourselves. So we become missionary and cannot help it, for what is working in us will work everywhere. As we have been reminded already in prayer, we are not making experiments. The experiments have all been made. The Gospel has proved itself a Gospel for mankind.

But even now we do not know how much he is able to do. We cannot even say in 1929 what God may accomplish in China, or in the Moslem world. He is working when He is most invisible. He must be working most mightily through changes and revolutions and all the clashings of the nations, and He is able to do, able to overrule, able to bring to His own purpose, even all the foolish things of man's mind. So we may well begin the year even in the spirit of this great doxology. If we feel disinterested, as we all feel now and again, then let us just try again to comprehend with all the saints. If you cannot see love as you would like to see it, try and comprehend it with John; if you cannot see faith as you would like to see it, then try to be with Paul and sing your songs of praise, and pray your prayers in the company of those who believe that God is able. We believe it too when we come home to ourselves. "Able to do exceeding abundantly," surpassingly well, above every prayer that we can pray this morning. So we may have no fear for the future of the world and the coming of the nations into the kingdom of Jesus. Above all that we ask or think He is able to do. Hence our failures are not to be counted, our misgivings and fears have no room here. It is God alone Who fills every thought, every hope, every expectation; and let us pray that all our Missionary Societies during this year will be replenished by this hope, which is a hope tested and proved, a hope belonging to the saints of all the centuries, and to the great company of those who have overcome and are with Christ in the Father's house.

FRIDAY, JANUARY 11th

As already indicated this was the largest meeting during the week. It was the third occasion of a meeting during the Week of Prayer in the historic Moravian Chapel in Fetter Lane, Prebendary Hinde occupied the Chair, and among those who took part in prayer were Rev. James Cregan, Bishop Ward, Rev. Harold Drown, and Rev. Dr. J. W. Ewing. It was a great privilege to have with us Dr. F. B. Meyer to give the brief address, whose remarks, as follows, centred in the history of past days associated with the Revival in general and the Moravian Chapel in particular. Dr. Meyer said:—

It will be generally agreed, I think, that this year is likely to prove to be one of the most momentous character among recent centuries. Our earth is probably the scene of the vital conflict between the hosts of light and darkness; and, it may be, that we are approaching a spiritual marathon or Waterloo.

Up till now the Anglo-Saxon race, largely localised in Great Britain, has led mankind; and Satan, as the god of this world, is concentrating his most strenuous attack on the influence of this Christian land. One method is in the unsettling of Christian belief; another, is the strife which is dividing the forces of great Christian organisations, such as the venerable Church of England and the Salvation Army. None of us can view the struggle within either of these mighty forces, and be unmoved. Let us pray for each!

Simultaneously, the influence of the home is seriously menaced. The enforced habits of our vast populations, condemning them to flats and restaurants, are inimical to the home life, which is so necessary for child life. And, in addition, the pulpit and

the elementary schools are infected by the false doctrine, known as modernism, which insidiously saps the faith which anchors the soul. It is much heartening to contrast these modern substitutes for the Bible. They are just ordinary books, which might stand on our library shelves side by side with the Koran. What chance has the young soul to climb God-ward if the truths-week of Scripture is ruthlessly demolished?

To combat depression, let us recall the momentous events which were inaugurated in this place in the year 1738. Would to God that their memory might be the rising chord of a vast outburst of prayer asking that the wonders of grace might be repeated. When John Wesley returned from his work in U.S.A. he made his way one a little meeting of devout people at Aldersgate Street. There he met Peter Böhler, the Moravian, who invited him to cross Europe to Count Zinzendorf's settlement in Austria. He there received a fresh anointing of the Spirit of Pentecost; and on his return one memorable afternoon on this spot Lady Huntingdon, the brother Charles and Whitfield were also present. After continuing in prayer from five to seven they became so conscious of the Presence and Power of the Holy Spirit that they fell on their faces before Him; then rose, and sang the Te Deum. Out of that meeting was born the Revival that shook the country, and through the great missionary societies reached the world.

Oh, that all who love God in every land would join in concerted prayer, taking no rest, and giving God no rest, till once more the showers of blessing may refresh the weary inheritance, and a new impulse be given to the work of World Evangelisation.

SATURDAY, JANUARY 12th

The closing day of the Feast. The meeting took place at the Alliance House (19, Russell Square, W.C.), and the Chair was taken by the Rev. J. Chalmers Lyon. There was a good attendance, and prayer was offered by Rev. F. J. Exley, Rev. Samuel Wilkinson, and several others. The subject for the day, "Home Missions and the Jews," found a warm response, and the address by Rev. Bryan W. Isaac, of the Ch. Pastoral Aid Society, was a fitting close to the Week, directing attention to the work of Home Missions, and to the words of Dr. Robert Speer: "The strength of the heart-beat determines the strength of the witness for Christ at the far-flung circumference of all our work." It was laid on his heart, Mr. Isaac said, to say a few simple words about "the heart of our message in regard to what we may call our home missionary problem. The risen Lord said to the apostles: 'Ye shall be witnesses unto Me.' In the New Testament the Resurrection is never separated from the fact that Christ died. Let us pray that God will help our Evangelical leaders to think and pray together so that those things for which the World's Evangelical Alliance stands may have their place right in the forefront of all our teaching."

We hope to print the full address by Rev. B. W. Isaac in our next issue.

THE WIDER FIELD — PROVINCIAL REPORTS

BATH

I am glad to say that the Week of Prayer this year has been observed with increased interest. Good congregations assembled and much blessing resulted. Dr. R. C. Gillie was a great asset to us, and his coming to our city has been marked with considerable encouragement to the Ministers especially.

BLACKBURN

Prayer meetings were held in the West End District of Blackburn in St. George's Presbyterian Church Hall each evening from January 7th to 12th inclusive. The meetings were fairly well attended and were very helpful.

BURNHAM-ON-SEA

In sending you herewith cheque for the balance of the collections at our united Week of Prayer I should like to say what splendid meetings we had this year. Really at some of the meetings the spirit of prayer was so manifest that the leader felt there was no need for any address.

CHELTENHAM

I beg to enclose a cheque for £1 9s. 7d., the balance which remains from the offerings at the meetings after paying expenses. The meetings were better than for several years past, both as regards the attendances and also the spiritual atmosphere. The enclosed programme of local speakers may interest you. I have marked with a cross the Church of England speakers and Chairman, so that you may see how happily we co-operated in the effort.

CRAIGIEBURN BRIDGE, MIDLOTHIAN

I am glad to be able to send cheque for £3 as a Thankoffering (after paying expenses) to the funds of the Evangelical Alliance. The meetings this year were peculiarly blessed. They were held in connection with the daily prayer meeting we have held since the War (nearly eleven years) the chief burden of which, since the Armistice, has been Revival. While the meetings were not large, each day there was a great sense of God's nearness and liberty in prayer. On the Thursday we had a really great meeting. The Chairman at one of our daily prayer meetings subsequently said the meeting of Thursday was worthy of an audience of the largest hall in Edinburgh. We had representatives speaking from China, Africa, India and South America, including the veteran Dr. Laws from Africa.

CRAWLEY DOWN

I am sending you a copy of the programme for the Week of Prayer meetings held in this district. A special effort was made this year to include meetings at Barstow and Turners Hill. Despite the rather unfavourable weather the meetings were fairly well attended, and it was altogether a helpful and

inspiring time. The theme for the week was ably dealt with on Monday by Rev. L. S. Chesire, and on Wednesday the Rector of Barrow gave a most helpful address on the Church of Christ. I think I may safely say the movement had a distinct revival in this district so far as we were concerned.

GRAYS

The Week of Prayer was duly observed by the Churches affiliated to the Grays and District Free Church Council, and from the reports the meetings were great both in numbers and spirit. In all the Free Churches in Grays united meetings were held, and they were an inspiration to the large audiences that attended. All the ministers of the town co-operated in the services, and many were the testimonies of help received. At some of the outlying districts the Anglican Church joined in fellowship with our Nonconformist brethren, and good meetings resulted. We face the future with great hope, and trust all our churches may be channels of blessing to many hearts and homes.

HERTFORD

Meetings were held on Tuesday, Wednesday, Thursday and Friday evenings, at the Mission Room, Bell Plain. The speakers were Rev. T. Lauriston Smith, Vicar of All Saints; Rev. S. G. Corke, Wesleyan Minister; Rev. G. Walmsley, Vicar of Christ Church; and Mr. W. Grayson, Society of Friends. The Congregational and Baptist Ministers were present on Wednesday evening. Those present found the meetings a help, and remembered how many were taking part in so many different towns.

HONITON

Meetings in connection with the Universal Week of Prayer were held in Honiton last week as follows:—Monday, at the Congregational Schoolroom, when the speaker was Rev. H. R. Johnston; Wednesday, at the Baptist Schoolroom, when the address was given by Pastor Embury; and Friday, in Wesley Hall, when the speaker was Rev. Avan Rees. All the meetings were well attended, a good spirit pervading them all, and the interest in the subjects outlined by the Alliance was most marked. At the meeting on Wednesday a collection was taken for expenses. The balance, supplemented by a further gift on Friday, I enclose herewith.

KENDAL

I enclose £6 from our Kendal Week of Prayer meetings for the Alliance, being the balance after the expenses were paid. The meetings were held in the Presbyterian Church, and the leaders were three Anglicans and three Free Churchmen. There was an average attendance of thirty three. Four days we met at 3 p.m., and the other two at 7.30 p.m., so as to give all a chance to attend. I think that all who came appreciated the meetings.

LIVERPOOL

The Universal Week of Prayer observed in the Church House, Liverpool, brought together a goodly number of Christian men and women representative of all Evangelical Churches on Merseyside.

The speakers during the six days were the Rt. Rev. Dr. H. Gresford Jones (Bishop of Warrington), Rev. William Reid (Birkenhead), Rev. John A. Gladstone (Wesleyan), Rev. A. G. Lee (St. Benedict's Church, Liverpool), Venerable Archdeacon Sparrow, and the Rev. Elizabeth E. Smith.

The Chairmen on the respective days were Mr. F. A. Allen (Liverpool Y.M.C.A.), Mr. Alexander Lee, Rev. H. D. Longbottom (Prohibition Reformers' Memorial Church), Mr. J. E. Shaw, Mr. L. B. Phillips and the Rev. D. Glynn Sutherland.

Mr. Thomas A. Leigh, whose name is synonymous with the "World's Evangelical Alliance" in Liverpool, was present at all the meetings. It goes without saying that the success of "Alliance" meetings in Liverpool is always largely due to his zeal and initiative. The Rev. H. J. Bryan (Vicar of St. Nathaniel's Church, Liverpool and one of the Honorary Secretaries of the Liverpool Auxiliary) took an active part in the meetings.

Able service at the harmonium and in other ways was rendered by Mr. J. Marshall Knott (Evangelization Society of Liverpool).

One of the most striking addresses was delivered by the Rev. G. A. Lee, who at short notice took the place of Canon Keogh who was laid aside by illness. Thanks were also given to the Rev. William Reid, who similarly served owing to the illness of the Rev. John Vaughan (Bloemfontein).

Mr. F. A. Allen (General Secretary of the Liverpool Y.M.C.A.), who presided on the opening day, said that both the Y.M.C.A. and the World's Evangelical Alliance had been running on parallel lines for the past 80 years. It was in 1844, that the Y.M.C.A. was started in Liverpool—the year of the formation of the Evangelical Alliance. Both organisations had much in common. Both were inter-denominational and international. They knew no race or creed.

The Rt. Rev. Dr. H. Gresford Jones (Bishop of Warrington) said he counted it a privilege to be allowed to take part in this wonderful Universal Week of Prayer. It was one of those occasions on which they needed the aid of their imagination if they were adequately to realise what was implied in those words—the universal Week of Prayer. He had been reading the interesting little historical summary. The Alliance had been at work for more than 80 years. It was wonderful to think what numbers of their brethren in Christ were that very morning—the first morning of the first week of the new year—at the Throne of Grace for that outpouring of the Spirit of God upon all the work of Christ throughout the world. There was something very inspiring in the thought that in the heart of Liverpool a number of busy people should thus be met together so that they might join in that universal Week of Prayer, and be sharers in that great time of intercession.

Mighty events had taken place during the short period since that Week of Prayer was founded. There had been ample and abundant signs of God's working during the past eighty years. Yet mingled with the note of thanksgiving there was a sense of humiliation which was depressing almost beyond words. They were passing through the years that had followed the War with all its disasters and they were humbled more than they cared to admit by what they saw in their own land and what they realised in the world at large.

They had within themselves grounds for humiliation in their lack of trust and the degree of petty and

unworthy suspicion that too often alienated them one from another. "How hardly we have walked with Our Lord." We have not claimed the power that was at hand nor realised that in the Saviour we have One Who is able to do exceeding abundantly far more above all that we could ask or think. Along with a great note of thanksgiving for past mercies at God's Hand must be mingled a deep sense of poverty and barrenness in ourselves.

Still, the Bishop proceeded, he went out on a note of Hope. They had a sure and certain confidence in the atoning sacrifice of their Lord and Saviour Jesus Christ for the sins of the world and an unlimited belief in the sanctifying power of the Holy Spirit. They desired that day to give expression to a spirit of hope in regard to what he was convinced was the coming Revival. While they exercised hope indeed with regard to a great reunion of Christendom, it must be remembered that union was a means, not an end. The end was the bringing of the world to the feet of Christ. He (the Bishop) believed they were approaching some great period of revival, such as marked the earlier stages of the period they had in review. If this were not so, then he misread the signs of the times altogether. He believed it was as they came back to the great Christian fundamentals that they realised their true status in Jesus Christ, and that they had the essential precursors of that revival for which there was so much longing and prayer.

MELKSHAM, WILTS.

A meeting was held each evening of the Week in our town at various places of worship. The most pleasing feature was that it showed a real spirit of unity, the Vicar presiding at the Baptist meeting, and the curate at the Wesleyan. The Baptist Minister presided at the meeting held in the Parish Church. The meetings as a whole were well attended, and a real spirit of prayer was manifest.

MONMOUTH

It gives me great pleasure to report that the Week of Prayer just concluded was the best both spiritually and financially since my coming here. We had a splendid time throughout, and for the first time we opened with the Vicar of Monmouth on the Monday giving an address, followed by the Baptist, Wesleyan and Congregational Ministers, and the Missioner, through the week. I am enclosing a cheque for £1 7s. 11d.

MORETON-IN-MARSH, GLOS.

I enclose 7s. 6d. Our week's meetings were helpful but not largely attended owing to very severe weather. For the first time since we have held the meetings, one evening was presided over by the Rector of an adjoining parish.

NEWHAVEN

All the Churches took part, the service of the Anglican Church was held for the first time in the Church, and not as formerly in the Schoolroom; the Nonconformist Ministers took part in the service. The services as a whole were fairly well attended, although the weather was very cold. We closed the Week of Prayer with a United Communion Service on Sunday evening, and this was the best service of all.

NITON, ISLE OF WIGHT

We are only a small village in the south of the Isle of Wight, but every year we have excellent united meetings for prayer. This year, despite the wintry weather and the prevalence of illness, we have had four gatherings this week. The attendance has increased steadily from the start, and the eager spirit of prayer has been delightful and inspiring. Years ago I found it difficult to get some of the older people to allow themselves to be guided by the specific themes arranged for the different days. All difficulty in that matter has now disappeared, and it is a joy to note the concentration on the subject for each evening. Our people appreciate the freshness of the phraseology used in the topics for this year. It is a good thing, as you have done, to leave the beaten track. The truth may be as old as the everlasting hills, but the expression of it may be as sparkling as the morning dew.

SALTCOATS

I have pleasure in enclosing £1 4s. 9d., being amount of balance from collections taken at the meetings held in Saltcoats during the Week of Prayer, after deducting local expenses. The meetings were arranged under the auspices of the different churches, and conducted by the ministers. The smallest meeting was that of Saturday when 19 attended; 55 were present on Tuesday evening. The average was about 40. There was an earnest spirit throughout the series.

TEDDINGTON

I have pleasure in enclosing cheque for £1 14s. 1d., contribution towards the foreign work of the Alliance from the friends taking part in the Week of Prayer observed here this week by members of the Baptist, Wesleyan and my own Church. I should like to congratulate you on the excellence of the suggestions for this year's programme. They were unusually helpful, and I think inspired more far-sighted and intelligent prayer than sometimes. The gatherings here were well attended, and, I trust, will be found to have been fruitful.

WEMBLEY

I enclose herewith £1 10s. 4d., being the balance of the collections from the observance of the Universal Week of Prayer. The daily meetings were spread over Wembley, Sudbury and Alperton, and those taking part included the Vicars of Wembley and Alperton, the Presbyterian Minister, Wesleyan Ministers of Wembley and Sudbury, the Baptist Minister and the Primitive Methodist Minister. Good meetings were held, although the foggy and cold weather kept the attendances small, the largest being 50 on Wednesday evening. The Week closed with a United Service in St. John's Hall, Wembley, on Sunday, January 13th, when the Vicar of Wembley presided over a meeting of about 100 people, and an excellent address on the subject of "Christian Unity" was given by Rev. E. A. Pavitt, the Vicar of Harlesden. This is the third year in succession that the Week of Prayer has been observed in Wembley, and many people of all denominations have expressed their appreciation of the opportunity for united worship and prayer.

WOODBRIDGE

We have observed the Week of Prayer, and a time of blessing it has been. The meetings have been excellently attended and the spirit of prayer has been free. On Sunday night we all gathered in St. John's Church, Woodbridge, filling it to overflowing. The Ministers of the town shared in the services, and the Bishop of the Diocese (St. Edmundsbury and Ipswich) preached the sermon.

FOREIGN REPORTS

(as far as received)

ATHENS

This blessed Week came round again and stirred our hearts to real common prayer in the realisation of our oneness with all God's children the world over. The two Greek Evangelical Churches have met together night after night alternately in the hall of the First Church and in that of the Second Church, which was just finished, the Dedication Service taking place on January 6th. During these united prayer meetings we have especially thanked God for the Evangelical Alliance and its wonderful work of bringing together the different branches of corporate Christianity by the institution of the Week of Prayer, and we prayed for continued blessing upon its brave upholding of Evangelical Truth.

BEIRUT, SYRIA

We have translated and printed the Universal Week of Prayer topics and distributed them as last year. It appeared last year that the 2,000 copies printed were not sufficient, and this year we printed an edition of 2,360, which were all distributed in Syria, Palestine, Iraq, and a few to Mersine and Mardin in Turkey. Here in Beirut we have had very cold stormy weather for most of the week, but to-day it has cleared. This has interfered somewhat with the attendance at the Arabic Church services.

CHEFOO, N. CHINA

You will be thankful to hear that we have had a very blessed week together, and the meetings right through have been well attended. The weather has been most congenial, and this has added a great deal to the pleasure of the week and has enabled the attendance to keep up, as most years we have had, say, one or two fine days and the rest blowing hard with severe cold and snow.

COLON, PANAMA REPUBLIC

I am glad to report that the Universal Week of Prayer was successfully observed in the Wesleyan Church at Colon, and also at New Providence, an out-station of Colon about twelve miles in the interior, where we have a society of nearly fifty members. In Colon I conducted, or rather led, all the meetings. I arranged the programme for each meeting, so as to give as many as possible an opportunity to take part. At least half of the hour was given to prayer, brief and definite. At the close of each meeting an appeal was made for immediate decision for Christ. There were several responses. The meetings have been a time of real spiritual refreshment. At New Providence all the meetings were conducted by laymen, and were rich in blessing. Each meeting in the Church was preceded by an open-air meeting. I visited the Station on Sunday, 13th, and found things "hot." We had a great day, reception of new, restoration of old members, Communion and Covenant. Twenty souls came forward and decided for Christ. This Week of Prayer will be long remembered in Colon and New Providence. I might say that the nightly average attendance at Colon was about 100.

CONSTANTINOPLE

The Week of Prayer was observed in Constantinople this year with more than usual interest. Unfortunately, the weather was very unfavourable, being both cold and wet, but a large number of people were present every evening throughout the week. One new feature was the large number of young boys and girls who attended regularly, and several of the boys, some of them not more than ten or twelve years of age, took part in the meetings. A different leader was appointed for each evening, and on Friday evening there were two, one of them taking the subject of religious education and the other religious training in the home, especially emphasising the value of family worship. The topics for prayer suggested this year seemed to be especially appropriate to the needs of the hour here, and many fervent prayers were offered in line with the suggested topics. The thought that as we were considering these topics here and praying about them a great multitude of our fellow Christians in other lands were doing the same was frequently mentioned, and brought new courage and great comfort to the lonely Christians in Constantinople. I trust that the time will never come when, through carelessness or indifference or forgetfulness, this good custom of observing as a Week of Prayer the first full week of the new year will pass away.

FRANKFORT-ON-MAIN

As usual I give you a short report of the Week of Prayer observed here from Sunday, January 6th, to Sunday January 13th. On the latter day the great Communion Service in the Christus Kirche. Each afternoon from 5 o'clock to 6.15 our French Reformed Church was crowded. We followed the programme and always two pastors gave the topics, read Scripture texts and made a few remarks. The fourteen pastors represented State Church, Free Church, Methodists, Baptists, Evangelical Society, Lutherans. I alluded to the beginning of the Evangelical Alliance in 1845 in Liverpool and 1846 in London, and reminded the large assembly of the wonderful event through God's Grace, how the Holy Ghost gathered His people of over 50 different denominations in your great city from all countries. The Pastor of this very same Reformed Church where we were in prayer—Mr. Louis Bonnet—was in 1846 delegate in London, also one reason more to do all we can to further the work and give expression to the actual oneness of the true body of Christ. Each evening in twelve different places very well attended prayer meetings have been held. Many expressed their belief that exceptionally great interest was shown, much more than in former years.

JAMMU, INDIA

I wish to send you a line to tell you how the Week of Prayer was observed by the Jammu Church. Every night we had a meeting held in a different locality with a different leader. It is a very busy time of the year, but our people attended the meetings well. One evening especially was full of quiet power, the leader being a Sikh convert who believes very much in the power of prayer himself.

JERUSALEM

Meetings were held in Jerusalem in connection with the Universal Week of Prayer again this year. All the meetings were held in the Y.M.C.A. as a central place. On Sunday, January 6th, the usual Y.M.C.A. Men's Brotherhood Meeting was cancelled in favour of the preparation for the Week of Prayer, and a large attendance was registered. The meeting was addressed by Dr. H. J. Orr-Ewing of the English Mission Hospital. On the other days of the week bad weather affected the attendance, but about forty or fifty were present each day. The meetings were conducted by different people each day; on Wednesday the address being delivered in Arabic, and on Thursday in German. The unifying effect of these meetings year by year is felt very forcibly in a place like Jerusalem, where the divisions in Christendom are very marked. One is conscious that the power of the Holy Spirit operates when brethren of different races, speaking different languages, and holding different views pray together in unity.

MANMAD, INDIA

The Call to Prayer this year came here very opportunely. It gave expression to our own deep feeling of need in view of new and old inadequately solved problems in our work for the Lord, together with the unsatisfactory level of Christian lives everywhere, and our failure to lead those around us to Christ in any marked way or appreciable numbers. We felt that what was needed was more intense and deeper prayer rather than more work. We therefore set aside the last working hour of each day of that week for prayer, closing school and the work-room in order to impress this thought on our Indian fellow-workers and girls, that prayer was the first and supreme need, the basis of all our work. Since it was part of the working day, and not an extra thing, Matrons, Teachers, Bible Training Class, etc., all came together as a matter of course, prepared to enter into the meetings without any thought of compulsion. We had a different speaker each day so that there was variety, each taking the meeting according to his or her idea of what would be most helpful. At two or three of the meetings especially we felt that the spirit of prayer had taken possession of those present. At nearly all of the meetings, after a short address on one or both of the appointed passages of Scripture, the subjects for praise or petition were read out, and explained briefly in simple language, and one or two short prayers asked for on each point. For results, we have yet to wait, for they should grow in value and number throughout the year, but personally there has seemed to me a different atmosphere in the Compound since they were held, as if hearts were softer and more open to the working of the Spirit of Christ. The fact that Christians all over the world were engaged in prayer with us for the same subjects was a wonderful and inspiring thought.

MOUNT COKE, ST. VINCENT, B.W.I.

This is one of the country districts of St. Vincent. Many of the roads are very bad, and as there was no moonlight during the Week of Prayer it was specially difficult for the people to get out. The new Wesleyan Church at Mount Coke was only opened in December last, so that it has been impossible previously to have such a Week of Prayer as we had last week. On Sunday I preached on one of the texts suggested on the Alliance leaflet. We held prayer meetings from Monday to Friday inclusive in the evening, and the average attendance was 64. The meetings went well, and there was a good spirit, and I am sure the people were glad of the opportunities afforded for prayer. We followed the programme closely, and I gave a short address each evening. I have pleasure in enclosing the collection taken on the Friday.

MUSCAT, ARABIA

We are a small Christian community in Muscat, but have enjoyed the communion in prayer as directed by your Society. Our custom is to gather for prayer every morning through the year, but during last week we remained longer than usual to consider the subjects for prayer with all the Christians over the world who follow your programme. I have been very grateful that the circular was sent to us in good time. This gave us a chance to pray with others on the other side of the globe. We had appropriate hymns in Arabic and English, and the prayers were in the two languages as well. I am sure that the converts as well as the missionaries have derived stimulus from the experience.

PRAGUE

First of all I want to assure you that the topics for the prayer meetings have been very helpful and inspiring even in our circumstances. In the capitals of Bohemia and Moravia Alliance meetings have been conducted. The Congregational Churches in Prague joined each evening in some of their districts, the attendance being more than 300 each evening. So they did in other parts of the republic also. The other churches met together two or three evenings in the week. The Czechoslovak Branch of the World's Evangelical Alliance arranged again a prayer meeting for all the Evangelical Churches in Prague on the 10th January. Some 250 persons met in the Methodist Church. Rev. Dr. Soucek, the President of our Czechoslovak Branch, took the chair, and two Ministers of his Church and one of the Baptist Church spoke to the Congregation. We have no difficulty in filling any church when calling to prayer at such an occasion as you give us at the beginning of the year.

WALTON, N.Y., U.S.A.

I am mindful of the printed request on the literature you sent me that word be sent relative to the outcome of the meetings of the Week of Prayer. The enclosed card will be found explanatory. It was my pleasure to be Chairman of the Committee on arrangements, and I am happy to report a good attendance at the meetings and services.

The Missionary Message and the Younger Native Churches*

By the Rev. W. WILSON CASH, D.S.O., O.B.E.
(General Secretary, Church Missionary Society)

I WANT if I may this afternoon just to try and speak of what, after all, is the most pressing problem in the Church to-day, the Church across the world. When the Jerusalem Conference met on the Mount of Olives in March, 1928, there were over fifty different nations represented in the gathering. They came from, I suppose, as many different sects of Christianity. There were people from the East and West. There were Chinese and Japanese rubbing shoulders with Koreans, Indians, British, American, French, German; and as I stood at the door of the hall on the day when we began the Conference and watched that extraordinary crowd of people moving in—over two hundred of them—I wondered whether any power on earth could really cement into one whole a body of people like that. We differed in the most extraordinary way racially, with all sorts of national and empire problems. Indians came who had their national grievances against Great Britain; Chinese came with a feeling of antagonism toward the West, and so on. There were all sorts of barriers to spiritual unity.

As we went through that Conference we were conscious all the time of those barriers—race barriers, religious barriers, and goodness knows how many others. When we seemed to be all divided in that way, it was no use imagining that we were one people. But when we had got through part of the first week we realised that we were up against something that only God could solve; that if we were going to get through to a place of spiritual unity, then there must be a manifestation of Divine power. In other words, we must have Our Lord and Master manifested, standing in our midst as the source and centre of all true Christian unity. So we arranged amongst ourselves that from nine o'clock to ten every morning we should all go apart and spread over the Mount of Olives and spend an hour there in prayer. We had united prayer at seven o'clock, but we wanted time to get away alone and face these things for ourselves; and so from nine to ten every morning we got down on our faces alone before God. I think there came before us then a sense of our utter weakness, but there also came home to us a sense of the Divine power quite equal to the most difficult task before us.

When we reassembled after three days of very real deep prayer, something happened. There was a change. For three days before our minds had been centred on the problem of the great non-Christian religions ranged against Christianity to-day. Our minds had been far too much on the great world problems and far too little on the Lord. But that hour of prayer gave us a right focus, and as we met again it was just as if Christ came and stood in our midst and we saw Him, and there came through that gathering a melting sense of spiritual unity drawing heart and heart together. That sense of unity was based upon what I believe was a real outpouring of the Holy Spirit leading us to a new dedication to Our Lord as well as to a new loyalty to Him, making Him the centre of everything we were trying to do. Our eyes were turned away from ourselves unto Him. We went through that Conference, and all the way through we never missed the sense that we had met Our Lord, and that we were meeting Him day by day, and He was speaking to us and showing us the great things He wanted done.

Why a gathering of that sort? Let us go back more than one hundred years, back, for example, to the beginning of modern missionary work, when, for example, Henry Martyn was in Persia, a solitary missionary spending nearly a year in that great Mohammedan centre translating the New Testament and holding meetings for Mohammedans practically every night in the week. There was then in all Persia just this one solitary witness, one man laying the foundation,

* Address given at a Missionary Reunion held in the Alliance House, 29, Russell Square, W.C.1, on Thursday afternoon, December 20th, 1928, Brig.-Gen. G. R. Mackenzie, C.B., C.M.G., D.S.O., presiding.

translating the Scriptures, writing tracts on Christianity, and so on. You can see the same picture in China and India and all over the world. The early pioneers went out, they lived and died, laying the foundation on which others were to build.

We pass on a generation and see, instead of a solitary missionary, a band of missionaries. We see those missionaries slowly winning converts and building up a little church; we see the work very largely owing round the missionaries and becoming centred in them; we watch the missionary effort spreading, and the young converts being taught that they must carry forward the evangelism among their own people. We pass on, and instead of that little band of missionaries we see other bands from other Churches and other Societies, springing up in the same country and working for the conversion of the people to Christianity. Immediately there has been created by these very efforts to evangelise the people an extraordinary problem. The people cannot make out what it means. They say, "You came to us first and gave us the Gospel, and here are some other people over here. They have little to do with you; their form of worship is so different from yours. Is Christianity all divided like this?" Then we see these Societies drawing together and trying to act corporately and express their message as a common message with new fellowship and new understanding. One of the first things they did when Inter-Mission conferences were started was to try and work on a territorial basis and divide up the country so that one part of it was allotted to the Baptists, another to the Presbyterians, another to the Church of England, and so on. There were a great many schemes along this line.

Again the native convert took notice, and he saw that the missionaries were trying to surmount those difficulties by working together on a territorial basis. There comes a later stage. Each of these Societies begins to build up its own particular Church and immediately you get an overflow from the one to the other. We see people from this area overflowing into that, people of this Church worshipping in that. Again the native Christian wants to know exactly what it means. He says: "We are not always going to live in this particular area: we may go to live over yonder. If we go there, shall we then belong to that other Church?" The poor native Christian is really in a most muddled state of mind about Christendom and about our whole expression of Christianity. Then follows a new stage—different missionary societies trying to solve that problem, trying to express a faith that is a unity and a whole.

We come down to what probably is the present day situation where territorial boundaries break down, where there is a growing co-operation among the missionaries of different Societies, where there is a great desire, in many countries, for schemes which will draw these different Churches together into one united Church. If you were to look back before the War you would find many of these bands not only cut off from one another, but areas in the same country cut off and isolated. I mentioned Persia. Right down to the beginning of the great War Persia was entirely isolated from itself—not only from other countries. The people in a town like Shiraz practically never saw the people of Ispahan. There were no roads except very rough tracts for carts, distances were great, there were no railways, no facilities for transport. The result was that the people of a particular area were strictly confined to that area. Immediately after the War there were new ideas, new thoughts and new mechanical means of communication running through the country—an altered outlook of the whole country and its people.

Watch a country like China and see the people there going through an enormous revolution. Every young Chinese that I have spoken to recently has always had his eye on the goal. He has said, "You see nothing but chaos, but through this national revolution we are moving forward to a new day in China." That new day to them was a new day of centralised authority. They were not looking to the breaking up of China into areas, but to a strong central Government. Exactly the same thing is true of Persia, and the same idea lies behind the revolutionary movement in Turkey. Behind all these great changes going on right across the modern world to-day is the idea of unification and a very strong view of nationalism. We realise that those younger native Churches are bound in some measure to reflect that background of thought when they ask us for schemes of unification of church life. They may be expressing national sentiment, but

they may also be expressing something that is going to alter the whole face of Christian missionary work in days to come. Behind everything there lies a strong current of nationalism—youth of the East is determined to realise. I want you to see this line of thought as one of the big things affecting the life of the young native Churches to-day.

Look for a moment at another stage. I have been through quite a number of countries in the East this year. As I look at some of those countries, what attracts me most? Leaving out the national spirit, perhaps one of the first things in the way every one of these countries is imitating the West. They are angry with the West, they fiercely attack us, they dislike our domination, they talk about our materialism, and yet they imitate us at every turn. They are fiercely antagonistic to everything we may do from Great Britain, and at the same time they pay us compliments, and day by day do things that are anti-Mohammedan. Think for a moment what happens. Those countries are sending over increasing numbers of young men to Great Britain to be educated in London, Manchester, Oxford and Cambridge. They go back to their country, and when they get back they are asked, "What is it really that those Western lands stand for?" And here is a sad thing. These men, Hindus, Buddhists Mohammedans, go back with the impression that the most outstanding thing in British life to-day is a secular civilisation, where people can live a life that is free and strong, and yet a life that does not need God. These people are going back in their hundreds to the Eastern world interpreting our national life as a national life that really is based upon the elimination of God. It is not true of all, but it is pretty true of a great many people that one meets in the Middle and Near and Far East.

Here comes in a second great current of thought that affects the young life of the native Churches to-day. That young life is imbued through its nationalism with a demand for independence; it does not want to be under the control of the missionary, or any longer to be dominated from the West; it wants to be free and independent and united. There is going through these countries a wave of secular civilisation that is materialising the mind and outlook of people all over the Eastern world. Many of the biggest problems the Missionary Societies have to face lie there. While you can take individual people and train them as Christians on other lines, you do wonder what is going to happen to the Native Church as a whole if you withdraw the spiritual power that the Western Church has been giving to the young native Churches overseas. Because right through these countries is this great secularism and nationalism as an overmuch force. It does press in not only on the national life but also on the young life of the native Churches.

In overseas countries to-day there are second and third generation Churches that have ceased to have the same old vitality they had when their fathers and grandfathers became Christian. These Churches become the very prey of all those things that come over in a wave of new thought from the West; they lose their power and become crippled and dead spiritually. I am trying to put before you some of the really big problems. Unless we can bring into the life of these young Churches to-day real spiritual power and teach them how to draw upon the Divine resources of God for their need; unless we can teach them the need of the infilling of the Holy Spirit, of the power of the Holy Spirit for service and a life of holiness—unless we can bring these truths as real dynamics into these Churches, they will not be able to stand up against secularism. The biggest problem before us is the problem of maintaining spiritual life, and spiritual power in these Churches. That is really the biggest thing we have to face. I can see these young Churches, as I visit them, fighting against very big odds indeed.

A third current of thought. Here are these young Churches planted in countries where there are large numbers of non-Christian people. A Church may be in the centre of a great strong Buddhist, or Hindu, or Mohammedan element. In theory it is perfectly true that a little Church, because endued with power from on high, ought to be stronger in every way than the dead weight of Paganism or Mohammedanism surrounding it. But think of the tremendous responsibility. Here is a young native Church, a little light, and surrounding it is appalling darkness. Before we criticise these young Churches, let us remember that here in England it is comparatively easy to maintain our spiritual glow, our spiritual life, with our friends, our prayer meetings,

our church services. The atmosphere here is easier to pray in. But when we go out to one of those other countries we realize at once that the atmosphere is not easy. There is a force of darkness, and a power of evil, contending against the missionary service or prayer meeting, and that presents a real difficulty. Picture a little native Church in the midst of a place where Satan's seat is. It has got to hold on, and triumph over the darkness and dispel it, and win the great country around it for the Gospel of Christ. We have won a little group of converts and established them into a Church and we have told them to witness for the Gospel, and in doing so they are faced all the time with this tremendous current of Paganism around.

When we met in Jerusalem we did not meet in just the same way as when the gatherings were held in Edinburgh in 1910. In 1910 it was the Home Societies that met to discuss the work done by missionaries sent into other countries. In Jerusalem it was the members of these younger Churches who sat down with us on a basis of equality to discuss together just those problems that I have tried to put before you this afternoon. They came, some in picturesque native costume, from many different parts of the world, and we sat down together and tried to look our problems in the face and honestly to study what the next step was going to be. When we brought forward what we considered to be our message, it began with the words, "Our message is Jesus Christ. He is the revelation of what God is, and of what man through Him may become." I put that before you because I want to give you just a glimpse, if I can, of the sort of tasks facing us, and the sort of things that the younger native Churches are demanding of us, of the Churches at home, in England and America. "Our message," says this Report of the Jerusalem Conference, "is Jesus Christ." I told you at the beginning how we had that spiritual experience when we saw Our Lord in our midst and our eyes were certainly unto Him. But if you take the Reports published and read the contributions from Western countries, the contributions from people in England, America, France, Germany, and other parts, and then if you close down that section and read just what men from India, China, Japan and Korea says, you will see an extraordinary thing. You will see how different were the things said by men from the East from those said by men of the West. The outlook was different. From Western lands, to express the ideas put forward, all sorts of big words are used, and they sound very big. The people from Eastern lands swept that clean away. One man, an Indian, got up and said, "I want to make this clear. What we need to-day is not that you will simply come and teach us about Jesus Christ; it is not simply that you will bring us the Christianity you have in the West. What we want, and what all India is crying out for to-day, is that you will bring Christ Himself to India. The missionary who cannot bring Christ Himself to India is not a missionary. That man challenged every one of us, challenged the whole Missionary enterprise. There you are right down to bedrock. He was right, absolutely right.

When you look at the younger Churches, and see their temptations and weaknesses and failures, you realise that there is only one thing that is going to keep them right, and that is, to bring into them a sense of the risen Christ as the Power in their individual and corporate life. That man was followed by men from other lands, members of younger Churches, and they emphasised the same thing. They said, what exactly is your own spiritual experience of Jesus Christ; what exactly do you know of Him in experience? It is so easy to sit down and read things said by other men; but we are going to get nowhere in the conquest of the world for Christ unless He has come into our life as a living force, a living power. There we were sitting down with those Churches and looking at the problem of how we were to carry the kingdom of God through all the world—there we were being challenged on the first principles of the Christian life: "How much do we know about Christ ourselves?"

My last point. When we meet at a gathering like this and discuss these younger Churches, we incur in our discussion a growing responsibility. I am not here this afternoon just to interest you people in the younger Churches' difficulties; I am not here simply to give a missionary address, whether it is interesting or not. I am here that you may take the burden of these younger Churches upon your heart, and bear with them their burdens and temptations and struggles and difficulties at the Throne of Grace. These younger Churches are de-

praying to-day upon our prayer life; they are depending to-day upon the spiritual power that can be generated here in England and in other lands, too. We can have the secret of prayer and thereby uphold these Churches. In many a country to-day the situation is really critical. The younger Churches are battling against enormous odds, against waves of all sorts of modern things. If we could see these Churches to-day literally in peril, I believe we should be driven to our knees—whether we go out to these lands ourselves or not—we should be driven to our knees to be missionaries for Christ, and India, and Africa and elsewhere by virtue of a prayer life for these lands.

The last picture I received was of the younger Church where they had heard that a missionary was lying desperately ill. A telegram had come from her station three hundred miles away. A little congregation of Mohammedan converts had met, and they were kneeling on the floor of the church, the native pastor, himself a convert from Mohammedanism, was standing in front of them reading over some promises of God's Word—"Ask, and ye shall receive"; "Seek, and ye shall find." They quietly knelt down, men and women praying. There was no excitement in that church. A Persian woman who but a few years before had lived a secluded life, was now living by the power of the Gospel. She poured out her soul that that sister who, we in might be healed. I did not know the language but I felt the power of the prayer ascending, and word of what she was saying, and I got up from my knees with a deep conviction that that prayer was answered. The next morning a telegram came from the doctor, saying that the lady's temperature was normal. I went to the prayer and said, "Is not this wonderful?" "No!" he answered, "it is not wonderful at all, because we all expected it." He seemed to look upon it as quite a matter of course. They were all expecting a telegram to come and say she was better because they had prayed. I discovered that they had had one another after another, definite, clear answers to prayer. They were going forward literally on their knees. To me that is really the secret of the growth of the kingdom of God in all the world. Oh that we people in England could only see that there is going to be a great influence of the Kingdom of God just in so far as the Church of God in our own and other lands advances on its knees. So I say we have incurred a responsibility this afternoon, and we dare not throw it off. We must from this day forward in some way carry the burden of the younger Church on our shoulders, carrying it in prayer at the Throne of Grace, and seeking day by day that the power of the living Christ may be manifested in these lands.

Common Prayer.

"Ye also, helping together by Prayer. . . . "The Lord fulfil all thy petitions."

LET US GIVE THANKS—

For the King's recovery and approaching convalescence.

For reports coming in from widely separated centres telling of spiritual power and blessing during the Week of Prayer.

That concern is manifest among those who criticise rather than command the Bible over the negative results of their own foolishness, and that some realise the drift which is taking place through weakened faith in what is surely "The Word of God."

LET US PRAY—

That this anxious year 1919 may prove the answer to many prayers for a new effusion of the Holy Spirit.

That those upon whom responsibility rests in our national religious life may exercise wise judgment and discern the times.

That those following after Christian reunion may realise that the unity of the Spirit is a bigger and larger enterprise than church federation.

"That they all may be one."

For the Continental Evangelical interests of the Alliance and all those helping to fulfil the same here or there.

For the Annual Meetings on Wednesday, May 1st next, and for all necessary funds before the financial year closes on March 31st next.

Reunion Notes.

Unity without Truth There are many things possible in a world in which men think differently on many subjects and live harmoniously together. We live in an age when metaphor clothes facts and "broad-mindedness" finds it convenient to overlook the obvious. We see no real hope for permanent reunion of the divided forces of Christendom unless it is based on an internal unity expressing itself in one external Body. All sorts of plans have been proposed for Reunion, but they have up to now broken down on some one point or another proclaimed to be essential by those who wish to come together. At present the Commission of Christ held by the Ministers of the Word and Sacraments is the obvious landmark of what we may call territorial Churchmanship—meaning thereby that as long as the difference cannot be overcome the Churches must remain apart. And when this is analysed it is found to lie at the root of the difference between the Reformed and the un-Reformed Church. Has or has not man the right of unmediated access to God at all times and under all conditions? Is pardon for our sins mediated by a Priest or the direct gift of God? Can we conceive any real union between those who hold the conflicting views? A change must take place if one Church is to maintain within its ranks the two types.

The National Church and Sacerdotalism It may be said that in the Church of England both types are to be found, but do we really think that in the Great Church Militant here in Earth in one Body it will be possible to unite on this basis? Lausanne proved to all who did not see why the Conferences at Lambeth broke down the impossibility of the sacerdotal section ever remaining content without having its own way in this respect. In spite of the most delightful personal relations between the Members of the Conference, it was impossible to hold a joint Communion Service and at the Cheltenham Church Congress, Archbishop Germanos boldly stated, "Why should we not think that time is coming when the Catholic nucleus which always existed in the Anglican Church should not prevail over the whole body, so that it should appear in that form which would make reunion with our Orthodox Church possible?" He also tells us that at Lausanne "the Anglican view so long as it kept to Catholic lines found its chief supporters in the Orthodox delegation." And at the Cheltenham Congress, Bishop Gore, who led the "Catholic" Anglicans at Lausanne, said "If, in one of the young Anglican Churches in the Mission field the essential quality of all ministers, however ordained, were proclaimed even for a limited period, or ministers who had never received episcopal ordination were admitted, even with the consent of the bishop, to celebrate at (hitherto) Anglican altars, or Confirmation treated as optional, and the practice of open Communion accepted, it will be inevitably the beginning of schism, which would spread from outlying regions to the home centre." Why then let us deceive ourselves! The facts are plain.

Inter-communion In a very remarkable paper in the January "Churchman," the Rev. J. P. S. R. Gibson, Principal of Ridley Hall writes on Inter-Communion. He tells us that at the Jerusalem Conference "of the two hundred and forty delegates, two hundred and twenty participated at the act of inter-communion on Easter Sunday. Of our Anglican delegates twenty-two out of twenty-seven were present, including at least one bishop and all received the elements. This service was conducted by a Methodist Bishop from America, assisted by a canon of our Church of England, a Presbyterian and a Baptist. Those who were present speak of it with faces tense with emotion, living over once again the inexpressible sense of fellowship with those, who, like themselves were seeking to enter more deeply into the spirit of the Master." "The life of a Church, even as of an individual,

is through the way of self-sacrifice. Our Church will only find her soul when she knows how to lose it for Christ's sake and the Gospel's, and we shall never help her to find her soul if we, as part of her, live only in pride of her." We have quoted passages from Anglican writers that show clearly the conflict of ideals within the Church of England... Until these ideals become one—the ideal of the New Testament—it is vain to hope that we shall see Union, for there is no real unity behind them. And as we have said union without unity is the road to further disunion. Let us all humbly seek the way of Truth as the road to godly union and concord.

The Prime Minister among the Baptists Mr. Baldwin caught the sympathy of the Christian public when he asked on his nomination as Prime Minister for the prayers of the Nation. On many occasions he has taken a prominent part in the advocacy of Christian work, and on all these occasions his addresses have the hall-mark of sincerity. He truly told the Baptists, whom we congratulate on the completion of their great Pension Fund, that they stand as they have always stood for "the completest independence of the human soul." "It is in personal communion that the individual receives the light which he needs, and that being so you have no need of a priesthood, no need of a specific test or creeds. In other words, you stand for the right of every man to worship as he chooses." This stress laid by the Baptists on the importance of the individual is necessary if the world is to be safe for democracy and democracy safe for the world. Society is made up of individuals and the failure of the individuals who compose it means the failure of the mass. The greatest need of the day is that those who profess and call themselves Christians should go back to the New Testament and when he has caught the Spirit of the Master he will be as leaven, as salt and the grain of mustard seed among his fellow men. The truth so strongly set forth by Mr. Baldwin is one that all Christians must learn if they are to be what God wills them to be, lights in a world that needs the true Light which lightens them. And this can only come when men turn to God and trust Him for all that is needed for walking in the steps of the Lord Who redeemed them.

Our National Cathedrals At Canterbury Cathedral and York Minster, two historic services have been held, and at both, representatives of all the Churches of Great Britain, and of many on the Continent—with the exception of the Church of Rome—were present. In the past the Enthronement of Archbishops took place without attracting much public attention, and it is characteristic of our time that it was recently accompanied by well organised gatherings and a solemnity which impressed all who were present. We are thankful when, under the one roof, those who profess and call themselves Christians meet for prayer and worship, irrespective of their denominational differences. And at this time when Reunion is in the air, it is well that the Cathedral authorities should invite the leaders of the Free Churches and of the Continental non-Episcopal Churches to take part in the ceremony. We, however, believe that long after the memories of the pageantry of the proceedings has faded from the memory, the words spoken will be remembered and the spirit of worship will be a stimulus to greater thought and devotion. It need not necessarily be a sign of advancing ritual to find in the Cathedral an ornate service. We are glad that both Archbishops appeared without the Mitre, and the traditional dress of their order was worn. By taking this step Drs. Lang and Temple proved that they recognised the sensitive convictions of the majority of those present, who have no desire to see the chief officers of the National Church clothed in raiment that recalls the Medievalism which the Church repudiated at the Reformation, definitely excluded from its Formularies. May this mean the beginning of better days in the Church of England!

Archbishop Temple on Ministerial Duty Dr. Temple delivered two addresses at his enthronement that have made a deep impression. He told the Clergy "our first duty is with nothing on earth at all, whether Church or Creed or Sacraments or Order. It is to uphold before men's hearts and minds, consciences and wills the claim of Christ Jesus as Lord upon their obedience, their

loyalty, their trust and love." Dealing with the World Call he emphasised the fact that no human efforts can make their resources adequate." Yet we are neither desperate nor impatient, but set ourselves to our allotted task, for it is not ourselves, nor even our Church, that we proclaim, but Christ Jesus as Lord, our Redeemer and our King, Jesus crucified, risen, ascended and regnant." This has the right ring and it was followed by an appeal for joint service. "Let us prize the authority of the office to which He has called us, but let us see that it is used, and is felt to be used, always in the Spirit of Him who gives it." No one who listened to or has read this address can avoid being impressed by the loyalty of the Archbishop to the central teaching of our faith and his desire to carry with him in his service all who are called to the ministry of the Gospel. He sees clearly that only by consecrated service to the Master can true work for God be done and that "Jesus Only" must be the motto of those who profess to serve Him.

The Archbishop on Good-Will In speaking to the Laity, Dr. Temple eloquently pleaded for mutual tolerance and good-will. "We shall strive for the truth as we have seen it, but shall never suppose there is no truth but what we have seen, and we shall believe that fellowship and good-will are worth more than any triumph of our own opinions, because only in such fellowship can be found the fuller truth than that which the various disputants possess. The only thing not immoral which we shall refuse to tolerate is intolerance and even with that we shall try to sympathise while we condemn it." These words deserve careful reading. Brotherhood goes deeper than opinion and God wills fellowship, but how can two walk together if they be not agreed in their attitude? Can men really have fellowship in the most sacred things of life when they fundamentally disagree? We for our part prefer the word liberty to tolerance, for the latter has associated with it a sort of Superiority Complex, "we know we are right and therefore can afford to tolerate you who are in error." Christian Liberty is a much finer and nobler ideal—the free acknowledgment of the right of private judgment as the duty of all men and the desire to win that judgment to the highest Truth by the force of Christian Love and brotherliness. Tolerance has with it the spirit of the Pharisee who thanks God he is not as other men are—Liberty has that of the Publican who acknowledged his need of God and wishes to possess the Divine Mercy. Intolerance is hateful wherever it is seen, and the Church that preaches intolerance and endeavours to carry it into a policy is a foe to Christian Liberty, when intolerance is displayed to those outside the Church.

Discipline Dr. Temple went on to urge the need of discipline, for daily discipline is the path through which we tread when we seek to let Our Lord reshape our souls and minds in the likeness of His own. God has placed us in the world to let us show the light of the Gospel through out witness for Him. Discipline is essential for growth in grace, and whether we wish it or not, all life is discipline. We have to place our unruly wills in the hands of God to make them as His will, and, as members of His Body, we have to grow up into our Living Head in all things. There is a corporate as well as an individual discipline and every Organisation has the duty of seeing that those who are attached to it live the law they have accepted as their regulative discipline. It is precisely because those who in the National Church have sworn to observe the law of this Church and Realm have failed to do so, and have deliberately followed their own wills that the trouble has arisen in the National Church. Our fathers were convinced that the Church of England was reformed and protestant—they had no doubt of the fact—and in consequence the Church of England was recognised to be a great bulwark against Romanism and Medievalism by those who had followed its history. During the past eighty years a determined effort has been made to change the character of the Church by adopting an unscriptural conception of Catholicity and by following ideals that were rejected at

the Reformation because they were opposed to the Word of God. Since the Sixteenth Century nothing has happened to prove these ideals to be true or Scriptural and because they had become attractive to many they were endured by the rulers of the Church, who lately tried to have them incorporated in its formularies.

Organised Indiscipline The conscience of the Nation has been shocked by the Episcopal proposal to treat the lawful action of Parliament as if it had not taken place and to secure the approval of the Church Councils created by the very Act of Parliament that acknowledged the right of Parliament to reject the Deposited Book. English Christians believed that the time had passed when any responsible body of Leaders of Opinion would strive to lay on one side the law of the land and advise the people to combine in disobeying it. When the Episcopate of the Church adopted this policy by a majority, they could scarcely believe that this had happened, and the plea that this was done because the law could not be observed by any one in all its details showed the strangest blindness to the facts. Sir Lewis Dibdin—the Dean of Arches and the chief Ecclesiastical Judge in England—has been so surprised by this argument that he has written, "Equally, it might be said that as it is impossible to insist on the maximum 20 miles an hour speed for motors, therefore you must abstain from punishing arson, burglary, and rape." These are terrible words but are they too strong when we find that offences against the Law of the Church of England are all to be condoned because certain non-significant breaches of order are committed by loyal Clergymen? Can anything be more absurd than the contention that it is wrong to punish Crime because no man keeps all the time every law and bye-law that is in existence? No State could continue to exist on this basis and the Church of England cannot expect that it will be able to maintain its position as a Law established Organisation, because it has placed itself above the Law, if the will of the Bishops as provisionally declared be put in practice.

Law and Organisation We are all citizens of a Free Country and this places on us the obligation of obeying the law whether we like it or not. We saw during the General Strike the havoc wrought by honest men who believed that they could gain their ends by acting contrary to the Law. Their ends may have been most desirable, but their action struck at the very root of ordered community life and the Nation recognised this. The policy laid down by those who have suggested that the Clergy supported by their people should disobey the Law is just as revolutionary as that which was condemned by the Courts and public opinion. Anything that weakens the strength of the obligations of the law on the obedience of the citizen is an evil. We can work for the repeal of the Law, but as long as it remains the Law we must obey it. And the wrongfulness of the policy provisionally advocated, lies in the deliberate assertion of readiness to do precisely these things that caused Parliament to reject the Deposited Book. Had these things not been in the Book it would have passed the House of Commons. It is now said that to pass into Law what practically every one desires would be controversial for it implies the right of Parliament to dictate the worship of the National Church. Parliament has never dictated the worship—it has simply vetoed, in accordance with the concordat contained in the Enabling Act, certain proposals made by the Church Assembly. And its action has won the approval of the National Church as a whole as well as of the vast majority of the people of England. We hope and pray that when the Archbishop of Canterbury calls together the Diocesan Bishops they will see that the course they previously adopted is one that cannot fail to do lasting injury to the Church they love.

The Salvation Army Crisis We have no wish to intervene in the internal affairs of the Salvation Army, which is passing through a grave crisis, the result of which cannot be seen for many days. We who have watched sympathetically the growth of the Army and have seen the

change of public opposition to public good will pray that the trial of to-day may send the Army Leaders and Followers to the springs that have supplied its spiritual life. The Army was a great Evangelistic effort to awaken the Church from its slumber and to bring home to the people the saving truth of the Gospel. It fought evil in every form, it made great demands upon the loyalty of all who joined it and never faltered in its aim. The joy of spiritual regeneration was the happy possession of its soldiers who saw that the social wreckage of modern civilisation needed salving, and the social work of the Army became more and more prominent in its programme. So much has this been the case, that most people associate social reformation with the Army and overlook that all its work is founded upon a spiritual basis. The Army has reached the stage of institutional respectability and the reproach of Christ is no longer associated with its uniform. The great idea which created the institution, runs a risk of being killed by the Institution. The danger is real. It has been experienced by other religious bodies. Some have weathered the storm—some have fallen victims to the insidious working of worldly ideals disguised as ideals of the Gospel. The world needs the message of Redemption preached by the Army more than it needs anything else, and we believe that the heart of the Army is still sound and its consecration to the highest ends is still its aim. And we pray that its aim may be more fully realised.

Riches and Religious Earnestness Sir Percy Bunting—the eminent Wesleyan Editor—wrote in 1909, "The greatest danger Methodism has to encounter is the one Wesley foresaw and in which social as well as religious Reformers find their greatest peril—the effects of wealth. Wealth is increasing and will increase. Religion itself creates it." And the same may be said of what wealth creates power and influence. Christianity has had to face these evils and organisations that become wealthy have dangers to overcome to which they were strangers when poor. For the most part the Salvation Army consists of poor men and women, but collectively it is a rich institution with all the accompaniments of a well-organised community that has the control of wealth and all that follows this control. We have not the remotest suspicion that this wealth has ever been used for personal aggrandisement. By no means, for the personal condition of the Army Officers is that of poor struggling men. But the psychological influence of these large properties and of a world-wide organisation can hardly be avoided by the average man and woman. It will be much harder to recapture the first glow of the great vision of William Booth now that the Army is a settled community with a proud place among the religious forces of the day. But we have long felt that the glamour of philanthropy took something from the delight of soul winning and the clothing the submerged tenth with the raiment of respectability was a more practical work than that of breaking through the power of the Gospel the strength of sin. God has still greater things for the Salvation Army to accomplish and we are convinced that it will be true to its principles when it has come through its trial.

The Great Wesleyan As is well-known, the Salvation Army had its origin in Methodism—soon about to become one Church. A leader in Wesleyan Methodism has fallen. Marshall Hartley of whom it has been said, "Was a preacher of the old Evangelical School, and aimed at the main things." We were struck by the remark and reviewed the work of one of the greatest figures in modern Methodism—a man who filled the highest offices and held the greatest administrative posts in his Church. Then why single him out as remarkable because attached to the old evangelical school which aimed at the main things? Is it not on account of the contemporary tendency to cover up the main things conversion and redemption by interesting discourses on many other topics that are directly or indirectly connected with the Gospel? This is in our opinion the cause of the weakness of the Churches. They have lost that sense of certainty of redemp-

tion through Christ and His sacrifice which was the life blood of the Primitive Church and the root of its great success in the presence of enemies on every side. Marshall Hartley meets before the Throne very many who look to him as their spiritual father—the one who had been privileged to lead them to the Cross. How many Ministers of all the Churches can look round their congregations and say, "God has blessed my ministry to the conversion of this man or that woman." If not who is to blame? The arm of the Lord is not shortened to save, but His Ministers are forgetful of their high privilege.

Amiable Anarchists Some years ago one who is now a Bishop called the Rev. H. R. L. Sheppard and those associated with him "ecclesiastical Bolsheviks." Now Mr. Sheppard issues an appeal to "amiable anarchists" to combine in bringing about a revival of religion. He sees that men who should be advocates of Christianity have drifted from the Churches to discover elsewhere an outlet for their passionate desire for better and brighter days. He blames theological controversy, which is not understood and is unlikely to advance the cause of righteousness for the deadness of the religious life of the country. All this causes him to be impatient. He is very jealous for the Kingdom of God and sees everywhere great causes losing enthusiasm and blocked by the devotion of time and thought to matters of subsidiary importance. Our troubles seem to demand that the average decent citizen should become an amiable anarchist, one among a body of re-invigorated Christians who will prove "that what sometimes looks like the twilight on the face of the earth before the utter darkness of the night, is in reality the twilight that ushers in the morning hour and heralds the dawn." We agree with Mr. Sheppard, but somehow prefer the amiability of those who bring forth the fruit of the Spirit against which there is no law, to the somewhat "ram-stam" methods of anarchy, which, no matter how amiable, is sure to lead to disaster. The times are out of joint—they have always been so—and on the men and women of to-day devolves the duty of setting them right. This can only be done by the grace of God, and what is needed is not great planning, but more and more consecrated service. And we believe that this rendered within the Churches will do more permanent good than individual uncorrelated effort outside.

The Lure of the Novel We have been impressed, as all observers have been, by the attractive power of movements that have neither history behind them nor common sense with them, to draw men after them. We do not suffer in England to anything like the same extent as in America, but there are thousands who are following "will o' the wisps" that fit in with some imagined theory of life on earth or life after death. And as a rule though at first these people may maintain their connexion with the Church, in time they drift from it and become either obsessed by the strange or apathetic to all spiritual forces. Often in these novel Creeds there are elements of truth—in fact if there were not they would cease to attract—but it is truth in grains among much dross and the dross soon fills the mind to the exclusion of the Truth. It is said that these people very often leave the Churches not on account of what is worst in them, "but because of the best, because in a word, they cannot find Jesus Christ and His moral values within their walls." Do they find Him outside in the meeting places of the non-Christian parties? We do not think so, but the words quoted are a warning to all who are on the side of Christ to remember that they are His and it is their duty to bear faithful witness by their lives to the Truth they profess. It can never be forgotten that, at the very centre of our Creed, stands the Cross—the emblem of the one great Sacrifice made for man's sin and it calls not only to man to turn to God, but also is a summons to man to follow in the footsteps of Him who gave His all that we may be able, free from the guilt of sin, to live for Him and for those He redeemed. Emphasis on the Cross means an unselfish life lived to the glory of God and unless the Cross be preached, New Testament Christianity is not given its right place.

Spiritual Barrenness The Bishop of Bradford has been very deeply moved by the comparative failure of the World Call and thinks that the National Church ought to be more concerned about this than by the controversies that rouse more interest and talk. The Church is not awake and drift is seen everywhere. We admit that there is much to discourage Ministers of religion and that they cannot of themselves remove the barriers to the onward march of the Kingdom of God. But we all can do something. "The canker of worldliness has eaten deeply into the body spiritual. The remedy would seem to lie in the recovery of the old Evangelical (I use the word not in its party, but in its spiritual sense) stress on conversion, self-surrender and consecration. We need the spirit of receptiveness, rather than a quickening of activity." We agree with the Bishop and lament a great deal of the fussiness that passes for spiritual life. We are in danger of being so busy that we do not give opportunity for hearing the voice of God, and God does speak to His people and show them what He wills them to do. Our Lord was accustomed to retire for prayer to His Father and what He did we His servants should do. If we only realised the true nature of prayer, communion with God—giving God the opportunity to speak to us and to show us what He wills us to do, our effectiveness as His witnesses would be greatly increased. We must become Christ-like in our dependence upon God if we are to be loyal to Him Who loved us and gave Himself for us. "As in the earliest days a handful of men and women filled with the Holy Ghost were used by Him to make the desert blossom as the rose, so again may it be that our barrenness will pass, and a new fruitfulness for God appear."

Tolerance We have never liked the use of the word tolerance with reference to our attitude as Christians to those from whom we differ. Christian Liberty is what we advocate and it is entirely contrary to this to find the Roman Church announcing through one of its priests in the United States the readiness of his Church to hinder even by death if necessary, the spread of formal heresy. He maintained that Protestants are heretics in a way. But we need not go to the United States for an official exposition of the attitude of the Roman Church towards heretics. In a recent volume of exposition of the Roman Catholic position, its author says, positing the fact that a Country has a strong Catholic majority, the overwhelming body of the Nation and that the non-Catholics are innovators (though not certainly) he argues that the Church has the right to insist on the universality of Catholic education and the deportation and imprisonment of those who unsettle the minds of its subjects with new doctrines. "It is certain that the Church would claim the right for the Catholic Government, even if considerations of prudence forbade its exercise in fact." "For those reasons a body of Catholic patriots, entrusted with the Government of a Catholic State, will not shrink even from repressive measures to perpetuate the secure domination of Catholic principles among their fellow countrymen." (The Belief of Catholics, pp. 241-2). This is the teaching that led to the establishment and functioning of the Spanish Inquisition and in our day to the imprisonment of Carmen Padin. Religious liberty can never exist when such teaching is in the ascendant and we hope that the League of Nations will exercise its influence to make religious liberty a reality among all the Nations affiliated to it.

The late Archbishop of Melbourne Some men are never lost in their titles, while the average man who is appointed to a post of dignity involving a change of designation, soon is only known by his title. Harrington Clare Lees was always "Lees" to his friends. When they cast their mind to him in Australia, they saw him the bright, inspiring and energetic personality who had a smile for all, a kind word and a helpful greeting for his friends. In England he had won the affection of thousands by his thoughtful and searching addresses on platform or from the pulpit. He was a Vice-President of the World's Evangelical Alliance, and in every way beloved by all.

Continental Evangelical Life and Work

Owing to the war and its aftermath, knowledge of the struggles of the Evangelical Churches of the Continent and of the march of events has not been general among Evangelicals of this country. This is a real loss, for in the past we followed most sympathetically all that was of vital interest on the Continent, and we are in danger of losing sympathy with the weaker Churches and overlooking what God is doing in lands that have a great part to play in the advance of the Kingdom of God. We therefore propose in EVANGELICAL CHRISTENDOM *to chronicle briefly what takes place, and to comment on movements of Evangelical Life and Thought in different countries of Europe. By so doing we hope to draw closer the bonds between us and the Evangelicals of Europe who share the Truth and Love common to the World's Evangelical Alliance throughout the world.*

Will Editors of Christian papers, etc., please send us regularly their issues in exchange for EVANGELICAL CHRISTENDOM?

Hungarian Problems UNDOUBTEDLY the political and religious problems in Hungary present to statesmen and ecclesiastical leaders food for thought. It is clear that the Treaty of Trianon has not been the success that its authors expected, and that it has left behind it a legacy of ill-will that cannot easily be liquidated. In spite of these problems there has been a quickening of religious life and a reversion from the destructive views of German theology to the confessional beliefs that were abandoned before the war. It has been found that mere rationalism will never meet the spiritual needs of man. To-day in Hungary the State recognises Roman Catholicism, Presbyterianism, Lutheranism and Judaism, and the other religious bodies are small in numbers. By the division of the old Hungary the Presbyterian Church has lost one-half its members, and the Lutheran has suffered even more severely. The Roman Church is the largest Church, and is very aggressive. It has a commanding position in the country, and possesses abundant resources. On the other hand, the Protestant Churches are poor, and adversity has brought them to realise that they must fall back upon God and His Truth.

Patriotism and Progress In Hungary, as elsewhere, the revival of patriotism is found associated with religion. The Churches have become more alive to their mission to their fellow-countrymen, and the Church as a whole undertakes the duty of active evangelisation. At a Synod of the Reformed (Presbyterian) Church it was decided that the duty must be tackled—dead congregations must be made living, and a new spirit must be brought to birth. Home work must be accompanied by Foreign work among the Hungarians scattered throughout Europe, and the Jews and other non-Christians living in Hungary, as well as among the Heathen and Mohammedan in other lands. Bishop Ravasz is Chairman of the Missionary Committee, which aims at educating the children in the Christian Missionary idea by means of school societies and study circles from the age of six to twelve—the usual age for confirmation in Hungary. By this means it is hoped to train a background of sympathy and to have at hand the material out of which will be led by the Spirit of God able and active volunteers for the mission field. When the whole field is surveyed there is ground for hope in one of the most disturbed and discontented countries in Europe.

Transylvania Transylvania was part of Hungary before the war. It is now part of Greater Roumania. Its inhabitants are divided among Roumanians, Hungarians and Germans, with about four per cent. of other nationalities. Under Hungarian rule the Roman Catholic Church was dominant, but in Transylvania there has been historically a wider outlook and a more generous liberty than in other parts of the old Austrian Empire. During the nineteenth century, Protestantism felt itself in difficulties, which were increased by the spread of German liberalism among the Churches. Humanitarianism and educational zeal took the place of worship and devotion to the Christ

Social uplift had become the aim of leaders instead of a determination to spread the Gospel. The war came, and the efforts to restore Christian teaching that had been set on foot came to nothing. After 1919, Transylvania became Roumanian, and entirely new conditions came into being. The Roumanians had the long-desired opportunity of ruling their "oppressors," but the bitterness of feeling soon died down. The Hungarians passed from their conviction that they were either living in a dream or that the end of all things had come. They determined to make the best of the conditions under which they lived.

Seizing the Opportunity The World Student Movement and the Y.M.C.A. came in touch with students, who were naturally disposed to break from all restraint during a time of transition. Some of them, however, found Christ to be their Saviour and Leader. The Orthodox Church recognised that it had work to do, if all the religion in the country were not to be exterminated. The Protestant Churches have returned to the old conviction that the true foundation of every Church is faith in the Word of God. Rationalistic thought could not stand the storm, and with it passes away the "liberalism" that was only veneered rationalism. But a revival of sound theology—although very important—is not everything, and there are proofs that it is being accompanied by a deeper consecration of the Ministers and Church leaders. The people are reacting to the change, and are fixing their minds and thoughts on the Saviour Who has died for them. The Baptists, who for some years had no recognition, now enjoy religious liberty, and the outlook for Evangelical Christianity, in spite of much that is adverse in national conditions, is brighter than it has been for many years. One of the most hopeful signs of the present situation is the drawing together of the Members of the Churches who are one in their consecration to the Service of God and are determined to do what they can to advance His Kingdom among their fellow countrymen.

Germany and Mohammedanism Dr. Zwemer has lately stated that Germany occupies first place among the nations in its knowledge of Islam and all connected with it. It is also the country where most copies of the Koran are printed and is the great publisher of the Sacred Books of Islam. On the other hand from the missionary point of view it does not occupy nearly so distinguished a place. Its Missions to the Moslems in the Sudan and the East do not receive nearly as much support as they ought to have from the German Churches. This is another example of the contrast between academic knowledge, commercial energy and missionary enterprise. Germany has a great part to play in the conversion of the Moslem world, and a contribution which she alone can make. When her scholars realise that in the break up of the Moslem world the opportunity for the Cross arrives let us trust that the Churches will lead the way.

Evangelisation by Post M. Roger de Visme has organised in France a campaign of sending by post to selected individuals, Calendars, Journals and other Evangelical literature. The conditions in France are such that by this means many thousands are reached who have never been in touch with Gospel work. Only those familar with the spread of indifferentism in France are aware of the prevailing ignorance of elementary Christian teaching and the message they receive by post brings them frequently for the first time in connexion with the teaching of the New Testament. We who are accustomed to receive by numerous posts every day large quantities of printed literature are apt to underestimate the value of well selected matter delivered to those who have only a very limited post. As M. de Visme says, those who engage in this work most do it with faith relying upon God to bless the message.

The Paris Protestant Faculty of Theology At the opening of the Session in Paris, the Dean, M. Allier, in his address recalled the words of Calvin. "Christian Faith ought not to be founded on the testimony of men, or supported by doubtful opinions, or even sustained by the strongest human authority, but engraved in our hearts by the finger of the living God, so that no seduction of error can efface or annihilate it." He closed his remarks in the words of Beza, who told his students that they had come to work for the glory of God and the

honour of their country: "Always remember that you are soldiers and that you will have to give account to your Supreme Chief as to how you have discharged this holy mission." He had impressed on the students the fact that they are entering upon a new epoch in the life of the Church. The faculty had commemorated its fifty years of work and with a new Council it looks forward to fresh activities. Evangelical Christianity in France as in the other Latin lands has a very hard uphill battle, but God has been with it and its leaders do not lose heart.

Spanish Protestantism If the battle in France be hard, that in Spain is in the face of opponents so numerous and powerful that if God be not with it failure must follow. But there is no talk of failure, and the Evangelical groups are convinced that in their country they have a mission from God which will bear rich fruit. The laws have been strengthened in their disfavour, and yet the Bible Society reports that during last year (1928) when colporteurs were forbidden to describe and commend their books—the circulation has increased from 191,609 to 235,580. This means that in twenty-four years the circulation of the Scriptures in Spain has more than doubled—a very remarkable result in the face of the difficulties placed in the way of the work. Those who know Spain believe that in this seed time we are sowing what we shall see reaped after many years. The work of Evangelical Churches in Spain is practically the fruit of the distribution of the Scriptures and when the copies are bought there is no doubt that the purchasers read them.

How History is Written Our readers are well aware of the strenuous efforts made by the World's Evangelical Alliance on behalf of Carmen Padin who was sentenced to two years' imprisonment for declaring that the Virgin Mary had other children besides Our Lord. The Alliance bore the heavy costs of the trial and made all arrangements for her defence before the Audiencia and the Supreme Court. In addition the Spanish Branch arranged for a regular supply of food to be given her during her imprisonment and for regular visits to be paid her in Segovia by the members of the Madrid Alliance. The attention directed by the Alliance to her case had more than anything else to do with her release from prison which, however, was accompanied by a sentence of banishment from her village. We append a letter written by a Madrid Jesuit Priest to a German Correspondent. The Rev. Z. G. Vilada S.J. writes as follows:- (Augsburger Postzeitung, Nov. 22, 1928) "I have enquired here in the Supreme Court and the Assize Court if the Sra Carmen Padin has been really condemned on three occasions to two years' imprisonment and a fine for having said that Christ had a number of brothers. They have told me that they know nothing there of such a sentence: moreover such a sentence, in case of its existence could not be three times, but only twice. Consequently all this is a lie, I asked the lawyer, Sr. Barriobero, who has been a Republican-Socialist deputy; he also told me that we ought to consider it an untrue notice, for if it had occurred, they (the Republican-Socialists) would not have failed to make use of the opportunity of using it in support of their ideas. He told me that I could answer you in this sense." We know that the secular press in Spain said very little of the imprisonment—owing to the censorship:—we are aware that the suspension of the Constitutional Guarantees would prevent the Republican-Socialists speaking in public of the occurrence and we do not think that the Madrid Assize Court would know anything of the case. We cannot understand the Supreme Court Officials concealing or being ignorant of the facts. There is untruth somewhere and it is not our province to decide who is guilty of the untrue statement.

Death of a Friend of Portuguese Reform Mrs. Maxwell Wright—wife of the veteran Evangelist in Portugal—has passed to her rest. Mrs. Wright supported her husband in all his work for God, was a succourer of many, and from her lifelong connection with Portugal knew the spiritual destitution of the people. She was one of those quiet women whose influence penetrates deep, and we thank God for the noble testimony of her life and for her radiant death.

World Mission Notes.

The Jerusalem Conference The Mission World still thinks, almost to the exclusion of other Conference conclusions, on the work of the Jerusalem Conference. And we are impressed by the stress laid upon its spirit and the general impression that its Reports represent the spirit that inspired the members. As we look back we are inclined to agree with Dr. Ritson, who says that it is too much to say that the Conference was creative. In reality it brought no new ideas to birth, but at the right moment gave the opportunity for those who know best Missionary Conditions and are out and out for the conversion of the world to Christ to group their ideals, bring together their visions and from a study of all the contributions made, to see steadily and as a whole, the Church's message to humanity, and to lay down the best means of delivering that message. Unity existed in the minds of the members and therefore Union was shown in their deliberations and conclusions. The proceedings were the natural outcome of the indwelling Spirit of the Master and the determination of all to permit themselves to be guided by the Holy Spirit. The Conference marks a fresh stage in Missionary effort. We can never go back on what has been achieved. It is plain that whatever may be the difficulties at the home bases, the Mission Churches will come together.

Anglicans in the Mission Field It has been said by those in a position to know that the realisation of Reunion schemes in the Mission Field has only been postponed in order to give Anglicans the opportunity if they will, to share in it. The other non-Roman Catholic Churches have made up their minds to unite. In 1930 in India and in Persia there will be united Churches and the only question is whether or not the Anglican Church will remain outside in isolation. The urge to unity has become a real passion and the native Churches coming into being, and conscious of their nationhood and nation mission, have won the support of their missionary leaders in their determination to become one Church. Naturally there will be perplexing problems during the period of transition, but with a single-eyed devotion to the great Head of the Church the way will gradually be made plain and the obstacles will be overcome one by one. There must be faith and confidence on all sides with a clear sense of the contribution that Missionaries and Native Pastors will have to make in building up strong local Churches. It must never be forgotten that the Church of Christ is Catholic, and in it are all races and nations bound fast together by the bonds of love and truth.

China Conditions are becoming normal in a very great part of China, and little by little where they still remain abnormal for Missionary work, we see a return to work on the part of the Missionaries, who have been sorely tried by their compulsory absence from their centres. The National Christian Council has issued a statement saying that the need of missionaries is great and will be so for a long time to come in practically every department of the work. Administration will be increasingly conducted by Chinese, but even in this department there will be need for foreign help. "If the opportunity of to-day were but realised by students and other young people in the older Churches, there would surely be a large thank-offering of the finest men and women to come in as fellow-workers of Chinese Christians in the common service of the Church in this land. It is our prayer that, in this new day for China, the opportunity may be seen and taken by many in the spirit of Christ Who said 'I am among you as one that serveth.'" China needs to-day the best men and women that can be sent by the older Churches to build in entirely new conditions. What has been done in the past has been built upon the Rock Jesus Christ, and on that same Rock the building of the future must be raised.

China and the Week of Prayer The Sixth Annual Meeting of the National Christian Council, which was held October 11-18, passed the following resolution :—" That the Council expresses its appreciation of the promotion of the Week of Prayer by the World's Evangelical Alliance in which this Council gladly participates, and that the Alliance be thanked for its financial grant for this purpose." When the history of reunion movements among the Missionary Churches is written it will be found that the Week of Prayer has been a great factor in bringing together the servants of God throughout the world. Quietly and reverently those who serve the Master in distant lands meet during this week, and recognise on their knees that they are all one in Christ Jesus. Long before " fraternals " and formal Conferences came into being, the Week of Prayer was the pioneer movement, and as the years passed it became more and more a symbol of the unity that is going to take outward shape in Church Union. The Spirit has been at work, and in due time the fruit is being shown in the closer drawing together of the communities of which the individual members had realised their unity in Him Who had redeemed them.

Famine and Disorganisation Unfortunately there is no uniformity in the restoration of order in China and in many places conditions still remain disturbed. But there is an aftermath of chaos which is seen in many provinces. Bishop Mowll reports that in parts of his great Diocese, famine has the people in its grip, and in Shensi the same sad story has to be told. Owing to military movements and devastation the crops could not be sown or gathered and it is said that the harvest yield has only been one-fifth of the regular crop. And continuous drought has made the hopes for the spring harvest disappear. It is indeed sad to know that the groups of faithful Christians who have remained staunch in their faith during these years of trial and suffering should now be called upon to endure the privations that accompany famine. The Missionary organisations will gladly receive help for the stricken districts.

India We hold India in trust for the people of India. The history of colonisation and Empire has always been associated with conquest and trade. It has always been so, and after a time it has come home to the Conquering Power that the best can only be got out of a country by governing it well and justly. As the years pass it has been seen that the only justifications of holding a country as a Colony is the ability of the Power to act as a beneficent Trustee of its interests. Then a new stage is reached when the people, largely through the influence of the ideas that govern the home organisation of the colonising people, desire to obtain more and more power for self-determination and this stage has been reached in India, where the conflict of ideals has become acute. And in India the situation becomes more complicated owing to the different races and religions, the system of caste and the unequal distribution of education. Here, too, the impact of Westernisation has led to the breaking down of the authority of the old religious systems over the hearts and minds of those traditionally attached to them.

Dr. Macnicol on India In the January issue of the *International Review of Missions*, Dr. Macnicol writes very seriously of the falling away from all religion on the part of the educated classes. On the part of the great silent multitudes, Dr. Macnicol says that the great majority of the people still remain genuinely religious at much the same level as the past. " No great awakening word has come to them, stirring them from the heavy slumber of the centuries." He surveys the difficulties and sees the veil that is over the eyes of the Indians. He notes that " the channels of divine grace are choked and clogged. But one thing can clear them, when in answer to our faith—a faith that is surely rising again even now from the dust—a tide of divine power will bear away all barriers and the sluices will be opened upon this thirsty land." We quote one of the many facts that are encouraging. " Two years ago there were not a dozen high caste Hindu converts in all the Hyderabad villages; to-day there are at least eight

hundred, and similar facts are recorded in other parts of the country."

Lord Lytton on Indian Missions Lord Lytton was born in India and in his manhood he returned to take high office which brought him into connexion with the life of the country as a whole. He was not a stranger to Mission work in the abstract, but until he had been brought face to face with it he had not realised what it really meant. There was the greatest contrast imaginable beyond the statistics of the home Reports and the experiences in the Field. There the Missionaries set forth the Christian message through the example of their lives. This led him to change his opinion and the more he saw of the Missions the more appreciative he became. The kind of educational work done was a revelation to him and as he saw an old Oxford "blue" in Calcutta devoting himself to the rescue of waifs and strays, he was struck by the devotion of the little boys who worshipped him. The atmosphere of the Mission Schools and Hospitals proved to him that those who were in charge were there because they loved the people. The red carpet spread for him on his official visits was not deserved when he contrasted what he was doing and what it cost him, for India with the work of the Missions. Words of this description by one particularly well-fitted to value efforts for men prove that Missions are now living in a very different atmosphere to the past.

Nigeria Twenty years ago Nigeria was a country for pioneer missionaries—to-day, we are told, that there is a more or less settled congregation in most towns and villages. "Probably as large a proportion of the population is actually attending Church as in most places of equal size in England." Nearly all the outsiders are heathen who have no intention of making any change. The Church is the great educational centre and the hope of extension in the future lies in the training of the young in Christian Truth. The steps taken for the education of the chiefs are of first-rate importance and in "twenty years' time all the literates will be men who have been brought up in Christian schools and will be at least nominal Christians." There is a need of pioneer educationalists who will understand the boy mind of the country and will lay the foundations of training that will hold them to the Church. As at home, the problem of the adolescent is the critical one and everything will depend on the way in which the young mind is trained by the African Schoolmasters. For the need is to train men who will educate their own people. And if the right men be found for posts of responsibility the future will be assured.

East Central Africa The voluminous report of the Commission that has enquired into the conditions and interrelations of the Crown Colonies of Uganda, Kenya and Tanganyika has drawn attention to the problems that beset secular governments. The treatment of the natives and the assurance that they will have their views expressed in the government of themselves were reviewed, and the whole spirit of the Report proves that the Commission recognised to the full the duty of treating the inhabitants fairly and justly. The Uganda Christians are keen on Missionary work and Christianity is rapidly penetrating the South of the Protectorate and spreading over into the adjacent parts of the Belgian Congo. The publication of the Gospels in a dialect gives the story of Our Lord's life to four million of people, who will depend, however, on its bearing on the work of missionaries. Events move so quickly nowadays in the opening up of these lands by rail for trade that the Missionary is faced year by year by fresh problems due to the onrush of outside influences that are by no means all healthy.

The Congo Jubilee Two hundred and seventy-seven Missionaries and Mission workers met last September in Leopoldville, Estonia, to celebrate the Jubilee of Baptist Missions along the Congo. Fifty years ago the white man was met by painted cannibal warriors—now the town is a railway centre, and all the marks of scientific progress of half a century are in evidence. The Missionaries then were pioneers faced by the degrading fetichism

of the Native—to-day "Governments and trading concessionaires are introducing secular education, and a lust for money, for fine clothes, for comfort and for pleasure is becoming rapidly the spirit of the age in Congo as in Europe and America. Modern conveniences have not made soul winning any easier." Here, as elsewhere, the Missionaries are training the people for the charge of the Native Church, but the time is not yet. It will come and it is confidently believed that, when, in five years' time, another Conference is held, there will be responsible office bearers from the people among the representatives. It is well to work with the vision in view, but a too early transfer of responsibility is unwise. We can never forget that we are the inheritors of centuries of Christian life and experience, whereas our native brethren only knew Christ in a not far distant yesterday.

South African Missions The Colour Bar probably has influenced legislation and customs in South Africa more than in any other part of the old world. More than two hundred thousand natives work in the Johannesburg mines and they are doing work which the white man cannot or will not do. To-day the African is race conscious and demands what he believes to be fair play. Whether or not he is brought into direct contact with the whites he is being rapidly influenced by the changes in outlook and in life. He thinks that he can occupy positions of responsibility in civilised communities and only a small minority is able to do that. The National movement if it is not to be a plague instead of a boon to Africans, must be brought under the influence of the Church and the Missionaries are doing their utmost to train men who can lead and think rightly. Until the average white man is convinced that African aspirations are not all mere froth, likelihood for trouble will arise, but when he sees the black man a Christian gentleman he will change his mind. Dr. J. H. Oldham, who knows Africa well, writes "Nothing is adequate to the situation which the Christian Church has to face in Africa, except a new birth. There must be an outbreak of new forces comparable to the breaking forth of fresh life in the Church more than a century ago, which led to the birth of the Missionary Societies which we represent."

"The Coronation of the House" The late Rev. Marshall Hartley left behind him the memory of a phrase when he dedicated last Autumn, as Senior Trustee, the Chapel erected in the Wesleyan Missionary Society Headquarters. He called it "the Coronation of the House" and recalled the great work done for Missions by the late Mr. Williamson Lamplough, whose brother, Mr. E. S. Lamplough had presented the Chapel. To the genius of the late Treasurer of the Wesleyan Missionary Society the Mission owes the equipment of the House which serves as the central ganglion of the work that is done throughout the field, and it was fitting that one who believed in prayer and looked upon Spiritual aims as the indispensable feature of all Mission work should be permanently associated with a Chapel where the Staff, the Committees and returned Missionaries can meet for prayer and service. The simple inscription on the door "In Memoriam, W.L." will remind future generations of the modesty of a man who did great things for God.

New Home Director of the China Inland Mission The Rev. Dr. Stuart Holden, acting on medical advice, has resigned the Home Directorship of the China Inland Mission and Mr. D. E. Hoste, the General Director, has appointed in his place the Rev. W. H. Aldis—Mr. Aldis has been connected with the Mission in its Chinese and London work for thirty-two years. He knows its spirit, he is acquainted with its organisation and his record of faithful service recommends him to its many friends, who thank God for its witness and the blessing He has bestowed upon it. Mr. Aldis writes that during the last two years the Lord has been bringing the Chinese Christians through the fire of persecution, opposition and great difficulty "but we believe that this is but the prelude to the 'wealthy place' of even greater spiritual blessing and enlarged opportunity in coming days." Mr. Aldis will have the prayers and sympathy of all who love China and the work of the Mission.

Books Worth Reading.

THE FAITH THAT REBELS. By D. S. Cairns, D.D. (Student Christian Movement, 6s. 6d. net).

Principal Cairns has written a most stimulating book on the miracles, *i.e.*, those of the Synoptic Gospels, in which he examines the "traditional" and "modernist" views on the subject, and then subjects both, especially the latter, to most searching criticism.

The traditional view of the miracles is that "they are true narratives of historical events" (Dr. Cairns' own view), "their purpose is evidential; they were meant to give convincing evidence that God was on the side of Christ. . . . They authenticate His teaching and mission as Divine. They are not parts of the message, but proofs of its truth. They are seals attached to the document, not parts of the document. They are the Crier ringing his bell to call attention to his message. . . . The whole reasoning turns on the idea that the miracles were exceptional and that they were convincing portents." This is one view that Dr. Cairns criticises as not corresponding to the New Testament idea of miracles at all nor to its Old Testament background. Now while admitting that it is incomplete one would like to have seen a fuller recognition by Dr. Cairns of the justification for such a view. The miracles certainly were "signs" whether in Old Testament or New. They authenticated Moses as God's messenger to Pharaoh. They had to be "Exceptional" or they would not have been "miracles" at all. He admits that "there are in the fourth Gospel traces of the Evidential view but these it seems to me have been gravely exaggerated." But what does he make of such words in synoptic writers as "That ye may know the Son of Man hath power to forgive sins . . . He saith to the sick of the palsy, Arise," etc.? Surely that was evidential. "The Lord confirming the word with signs following." "Jesus of Nazareth a man approved of God among you by miracles, and wonders and signs, which God did by Him in the midst of you." And the "Evidential view" is found not in "traces" but throughout the fourth Gospel. "This beginning of miracles did Jesus in Cana of Galilee and manifested farther His glory; and His disciples believed on Him." "Rabbi, we know Thou art a teacher come from God for no man could do these miracles that Thou doest except God be with Him." "I have a greater witness than that of John . . . the works." "Believe me, for the very works' sake." "Many good works have I showed you from the Father . . ." "If ye believe not Me believe the works that ye may believe that I am in the Father and He in Me," etc.

The "Evidential" view is not to be dismissed quite so lightly as Dr. Cairns appears to do.

His criticism of the Modernist view is crushing. "Nature is one closed system of universal causation . . ." Everything is "governed by law." Now as this view, the miracle of the New Testament must be regarded as anomalies and it is the business of the Modernist to effect a concordat between Science and Religion, so the miracles must be got rid of. But as Dr. Cairns well shows this view gets rid of too much. It gets rid of all preliminary prayer. What the Modernist view makes of Christ's conception of the Fatherly providence of God "Be not anxious for the morrow, your heavenly Father knoweth you have need of all these things," "the very hairs of your head are all numbered"—I do not know. I have never seen the question fairly faced. I do not see how it can possibly be harmonised with the general position that nature is a closed system, in virtue of which all miraculous happenings in the sphere of nature are excluded, and all prayer for external success is discouraged. Dr. Cairns' own view is drawn from many years' study of the Synoptic gospels which led me to see that there was more in the teaching of Jesus on the power of faith and the range of prayer than was finding expression in our current Christian thought and practice, and the reading of this intensely interesting volume will be found to be a real means of grace for enlarging the faith and deepening the spiritual life of believing men. The volume ends with these great

words: "The malady of our time lies in its contracted thoughts of God. We think too narrowly and meanly of His Power, His Love and His Freedom to help men. That is what the miracles of Jesus and His teaching about Faith mean. That God is more near, more real and mighty, more full of love and more ready to help every one of us than any one of us realises; that is their undying message." J. C. L.

THE UNIVERSAL BIBLE COMMENTARY. Edited by C. H. Irwin, D.D. (Price 7s. 6d. net. R.T.S.)

Here is a book that will supply a real need. There are many Christian people who desire to have at hand a simple commentary that will help them to understand the Book they love best and to which they continually resort for spiritual food. They are not much concerned about critical questions. They simply want a helping hand over the difficult places in their Authorised version. That is what this Commentary provides. It is compact in form and reasonable in price, well bound and clearly printed. The notes are based upon those issued many years ago in the Annotated Paragraph Bible. These have been revised, brought up-to-date and supplemented by much fresh material under the Scholarly Editorship of Dr. Irwin who is to be warmly congratulated upon the result.

Here is an admirable note on John iv., 35. "There are yet four months," etc. Some think that our Lord here refers to the actual period of the year, as being four months before harvest-time, or about the beginning of January. But it is much more likely that He uses a proverbial saying, derived from the period which usually elapsed between seed-time and harvest, and designed to inculcate patience in waiting for the results of labour. In this case, says our Lord, the Spiritual harvest immediately follows the sowing. "Already he that reapeth receiveth wages": R. V. Marg.

That is good sound commenting and is characteristic of the whole. Sunday School Teachers should find the book invaluable, but its chief value will be found by those who, reading their daily portion for devotional purposes, require just such simple elucidations of the text as are here presented.

J. C. L.

MEMOIRS AND LETTERS OF CANON HAY AITKEN. By Charlotte E. Woods. (C. W. Daniel Co. 7s. 6d. net.)

We looked forward to the issue of this volume, and are not disappointed. Miss Woods has not disturbed the absorbing interest of her memoir by prefacing it with some account of the remarkable ministry of Canon Hay Aitken's father, the Rev. Robert Aitken, of Pendeen, Corgwall. This itself makes the volume fascinating, but those who remember and were influenced by the remarkable mission sermons of Hay Aitken will be the more interested to find the large place given to this subject, which we personally applaud. Would we could have such preaching to-day. Controversy is not overlooked, and the change which came over Hay Aitken's views in matters of eschatology is faithfully dealt with. That it affected his future mission work we cannot doubt, but to the end he remained a beloved and honoured figure in the Church of England, exhibiting a heart of wide sympathy to all who love Jesus Christ in sincerity, and pleading for Christian Unity, now at meetings of the Evangelical Alliance, and again in sermons and addresses, his Christian charity deepening and widening as advancing years brought with them a riper knowledge of the Saviour Whom he loved to preach and commend.

JOHN PEARCE. By Marguerite Williams (R.T.S. 7s. 6d. net.)

Commended by the Lord Mayor, Sir J. E. K. Studd, this volume is a tonic as well as the life story of one who has faced failure as well as success, neither having disturbed unswerving faith in the Saviour the Lord Jesus Christ. Those who recall earlier days when savoury odours attracted attention to shops in London with curious mirrors outside, presenting the human frame "before dining at Pearce's, and after," as well as those who live and move among the grander and later "J.P. Restaurants," will be glad to know more concerning the life story of their founder, a Christian man, who has "always played the game."

THE SHINING MYSTERY OF JESUS. By Douglas Edwards, M.A. (Longmans. 6s. net.)

Many readers of Mr. Douglas Edwards' fresh and forceful book will inevitably recall an older volume, now, unhappily, somewhat forgotten, Ullman's "Sinlessness of Jesus," for both books portray with thrilling vividness the Central Figure of all revelation Whose name is Wonderful.

We become so accustomed to the synoptic portrait that the wonder of it is apt to be obscured by its very familiarity.

A writer who can cause us to see with fresh eyes "this same Jesus," and to hear His well-known words with a new apprehension is doing us a service of incalculable value, and that is what Mr. Douglas Edwards has achieved to an eminent degree in this beautifully produced volume.

He takes us back to well-trodden places, but again and again the reader is compelled to stop and say, "Why did I never notice that before?"

Such a book carried, as is suggested on the cover, in a rucksack on a walking tour, would make the journey a blessed pilgrimage over the Delectable Mountains, from which through this perspective glass we shall catch glimpses that shall make us less forlorn, and send us forward with quickened steps and a new song in the heart.

J. C. L.

JOHN BUNYAN IN RELATION TO HIS TIMES. By Bishop E. A. Knox. (Longmans. 3s 6d.)

Of the many recent books written on Bunyan "John Bunyan, in relation to his Times" has a place to itself. To understand a man we must know the atmosphere in which he has lived, and his influence on the generation that followed his. No man is the creator of his own place in history, that is made for him before he is born. But it is the part of great men to leave the intellectual and moral environment different from what they found it. And the same is true of Religious Genius. Bishop Knox, with full knowledge of the period, and with insight born of sympathy, here sketches for us the conditions among which Bunyan grew to maturity, and the prevailing influences that modified his life and outlook. Readers may complain that there is little about Bunyan in some of the chapters, but the well-informed student will discover that where Bunyan is not mentioned currents of thought in his time are described, and the effect of his personality and writing is under discussion. No one without knowledge of what Bishop Knox discloses can understand why Bunyan was the man he was, and why his place in world religious literature has become so important.

It cannot be forgotten that Cromwell's England had renounced the Church of England as Elizabeth knew it. The State controlled under the Stuarts became an ally of oppressive policies. Its tyranny was intolerable to a nation which, under the influence of the Renascence in literature, and intercourse with Holland in commerce, had learnt to prize its new-found liberty, and to dread the despotism under which France and Spain were groaning. Bunyan had drunk of the wine of freedom. He knew what he believed, and when repression visited Bedford in 1662—before even the passing of the Act of Uniformity—he was committed to prison. He was regarded as a dangerous man in consequence of his association with John Gifford's Church in Bedford and his outstanding ability. He was a great preacher, and therefore in his age a man of power. He regarded the worship of the Church of England as sinful. He was a child of his time when convictions were strong and men used words which meant something to them. Not unnaturally when repression became a policy he was one of the first to be struck down and placed in prison. His prison was the condition that made his genius blossom and bud. He had opportunity to make his fancy prolific and to prune it at the same time. His work is marked as much by restraint as by fertility, and in *The Pilgrim's Progress* we see him at his best. He found in the Bible the living Power of the Word of God. As he said himself: "I have not writ at a venture, nor borrowed any doctrine from libraries. I depend upon the saying of no man. I found it among the Scriptures of Truth, among the sayings of God." He used the sacred Text for teaching and devotion. This is admirably brought out by Bishop Knox.

One of the most attractive features of this book is the way in which its author

shows how the problems and struggles of the time of Bunyan are parallel to those of our own day. Men change less than the times, and the ecclesiastics of our day are just as divided as they were in Bunyan's between those who believe that the continuity of the Church is secured by external organisation or by the separation of the visible Church from the openly profane. And both sides made then exactly the same mistakes that are now being made by driving their partial views to logical conclusions that are not in accord with Scripture and experience. Bunyan made Christian fellowship all important. "The bond of that fellowship was faith in Christ manifested in a Holy Life." And he preserved this standpoint throughout his ministry. He looked upon separation from the Church—the Fellowship of the faithful as an awful catastrophe.

We regret that we cannot even compress the chapters that tell of Bunyan's relation with his great contemporaries and the place he holds in literature. We must refer the reader to the book, and can assure them that after it has been read and digested Bunyan will be for most of them a more real person than he was before, and the great allegory will be much better understood. To have achieved this result is a tribute to the excellence of the perspective in "John Bunyan in Relation to his Times."

All books for review under this heading should be addressed to the Editor, "Evangelical Christendom," 19, Russell Square, London, W.C.1

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